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The

CHRISTIAN CENTURY

A Journal of Religion

The Significance of Professor Wieman

An Editorial

The Conscience of the Nation

By Walter A. Terpenning

Healing at Angelus Temple

By William Worthington

"While Peter Sleeps"

Reviewed by W. E. Garrison

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The CHRISTIAN CENTURY

April 24, 1929

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Next Week

The Christian Century will publish
What Does One Do When One Worships?
by

The professor of religious education in
Northwestern University
GEORGE H. BETTS

This Thinking World

Start at the back page of this issue and read toward the front—that is the way in which I like to do it, reading as I do from page proofs—and I am certain that you will finish your mind-journey with an honest-to-goodness intellectual thrill. A certain group of wisecracks are lamenting loudly the intellectual pall which has fallen on religion. The whole thing, they say, has degenerated to a point where it cannot command the interest of a real thinker. These 32 pages are enough, in themselves, to knock their notions to smithereens.

Ladies and gentlemen of the First Reader audience—if any—I am here to tell you that there is more genuine, bed-rock thinking on religion being done today than at any time since I began to have an interest in religious thought. Men are more serious in discovering what the problems are. They are more candid in admitting the difficulties with which the believing mind is confronted. But they are also more titanic in their wrestlings with truth. And by the same token, they win intellectual victories for faith which are more important than any won for centuries.

Of course, you will at once suspect that I am moved to say this by the colloquy between Prof. Barnes and Prof. Wieman, and by the editorial which points out the importance of the contribution which Prof. Wieman is making to religious thought. But there is more to my mood than just this. I start thinking about Wieman's books and that sets me to thinking about other books that are coming out nowadays—Whitehead, Niebuhr, Hocking, Patrick, Ward, Ames, McConnell, Eddington. I could continue the list for a dozen additional names. Every man in it is doing first-class, original, effective thinking. They work along different lines, and in different fields. But the total of their contribution is a vast advance in religious thought.

Over in New York I see that they have fallen into a controversy over the choices of one of the book clubs. In the case of the particular selection which precipitated the row, I'm inclined to think that the book club stubbed its toe. But my sympathies are with the book clubs. They are trying to do a real service in making us heedless, breathless Americans do some worthy reading once in a while.

But when it comes to the reading of religious books, one a month—while that is better than one in two or six or twelve months—leaves you far in the rear of the procession. Religion, it is clear, is moving into a period of intense and adventurous thought. More books of solid value dealing with religion are being published right now than I have ever seen all at one time before.

THE FIRST READER.

Contributors To This Issue

MARCUS A. SPENCER, junior minister Sandyhills United Free church, Glasgow, Scotland.

WILLIAM WORTHINGTON, professor of economics, Whitman college, Walla Walla, Wash.; Congregational minister.

WALTER A. TERPENNING, professor of sociology, Western State Teachers college, Kalamazoo, Mich.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE reported diplomatic accord between the vatican and the soviet government appears to have been either an exaggeration or a premature announcement. The statement issued by a usually well informed correspondent at Rome indicated that,

Accord Between Vatican and Soviets in Prospect

in exchange for recognition of the soviet government by the vatican, the Catholic church would receive full liberty to carry out an extensive and intensive campaign for the advancement of Catholic interests and the increase of the Catholic constituency in Russia, and there were hints of a possible reconciliation between the Russian orthodox and the Roman churches. The latter aspect of the matter touches a question which has so long a history and involves cleavages which run so deep between the traditions of the two churches that any report of a rapprochement is more likely to be the expression of a hope or a fear than of a fact. Anxious Italian inquirers, who sought information about the alleged pact at headquarters and confidently expected a denial in view of the vatican's consistent denunciation of bolshevism, communism and everything that goes with it, received only an ambiguous explanation to the effect that the publication was premature and inaccurate but that of course the Holy Father was deeply solicitous for the lost sheep of the house of Russia and hoped soon be to able to do something for them.

The Blind Leading The Blind

ATTENTION has been called by Rev. Willmore Kendall, of Vinita, Oklahoma, who is particularly familiar with the work that is being done on behalf of the blind, to the fact that the religious literature available in Braille is not so much inadequate in quantity as undesirable in quality. This is particularly true of the religious periodicals prepared for the use of the blind. The three upon which he comments—and we do not know whether there are any others—are first, a monthly publication of the Seventh Day Adventists, which devotes its space

to convincing its blind readers that the world has sunk to the lowest depth of moral degradation by substituting the first day for the seventh as the day of rest and worship, tracing the literal fulfilment of prophecy in our own day, and pointing out the signs of the approaching second advent; second, a monthly issued by the Lutheran Missouri synod and "devoted to the passionate promulgation of militant fundamentalism"; and third, a periodical exponent of Aimee Semple McPherson's Four-Square Gospel. And yet the blind are intelligent. They read less trash and a greater proportion of good books than the average subscriber to a circulating library of current fiction. As they sit in darkness they need literature which will bring light, not the sort that adds mental confusion to physical night. Those who hold religious beliefs which seem to us to be the murkiest obscurantism are by no means to be blamed, but rather praised, for their zeal in giving to the sightless particular doctrines which they esteem as the saving truths of God. But that is no reason why those who have a better gospel should continue to allow the blind to lead the blind.

Proposed Peace Pact For Denominations

THE current issue of the Christian Union Quarterly contains an editorial incorporating a "reconciliation pact" for the churches, prepared doubtless by Dr. Peter Ainslie and signed by sixty-three of the one hundred American religious leaders to whom it was submitted. Fourteen did not reply, thirteen refused to sign, and five were willing to sign with reservations. Fifteen denominations are represented among the signers. The specific provisions of the pact are contained in these words:

We propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor any ministry be denied the courtesies of our pulpits.

What this obviously means is open membership, open communion, and an open pulpit. Churches which hold as cardinal doctrines the belief that there is a

divine command by which membership is limited to the immersed, the right of communion is limited to the confirmed or to the baptized or to those who have been both baptized and confirmed, and the ministerial function is limited to those who have been episcopally ordained, and those which hold that Christian or ministerial fellowship must be conditioned upon the profession of a "form of sound words," clearly cannot come in under such a pact. But the signers are individuals, some of whom belong to denominations which can not at present be expected to assume such a liberal position. Bishop Parsons explains that, while he has acted according to these principles whenever and wherever obedience to the order of his church permits, and while he can not see but that it permits all that the pact requires, the Episcopalians are a law-governed body and that they cannot help matters by an attitude of lawlessness. As the Kellogg pact is an expression of national policy, not of individual attitudes, so, he says, "it is my earnest prayer that the reconciliation pact of individuals may be completed by one entered into by the churches." Meanwhile this expression of the attitudes and convictions of representative men, voicing their determination to treat all Christians as Christians, is profoundly significant. What more is needed for unity than that all Christians should treat all other Christians as Christians?

When the Doctors Disagree

THE expulsion of Dr. Louis E. Schmidt, a highly esteemed practitioner and a professor in the medical school of Northwestern university, from the Chicago Medical society, is bringing to a focus a public grievance of long standing against excessive medical and hospital costs. Dr. Schmidt's offense is that he is associated with the Illinois Social Hygiene league—an association not for profit, organized to combat social diseases—which, in turn, has certain contract relations with the Public Health institute; and the institute advertises, which is contrary to the doctors' ethical code. The purpose of both of these organizations is to give treatment at a price which they can afford to persons afflicted with a certain type of disease which is not only serious for the individual but highly dangerous to society. The situation is not without its complicating factors but, reduced to its bare skeleton, this is the antithesis: on the one hand, a medical society composed of doctors who are solicitous that the code which prohibits advertising shall be maintained and that practicing physicians shall not be subjected to the competition of free clinics and low priced treatments by institutions which operate on a large scale without profit; on the other, a doctor who sees disease as a social problem and who also sees that medical care and hospitalization should not be a luxury for the rich, a charity for the poor, and a financial disaster for the person

of average income. It is a matter of common knowledge that the high cost of sickness falls most heavily upon the middle class. The rich can afford to pay high prices, and they do. The very poor get the best of treatment without cost in public hospitals, and most physicians do much charity work. The man who is neither a pauper nor a millionaire is often charged much more than he can afford to pay and more than there is any discernible reason for him to pay. Dr. Schmidt will not suffer personally or professionally by his expulsion from the medical society; he is too well established. He will doubtless be glad to undergo any embarrassment that may be involved if it is the means of calling attention to abuses against which he has long protested.

Church Loyalty and Community Loyalty

A FEW weeks ago a puzzled reader asked the *Living Church* (Episcopalian) what a good churchman ought to do when there is an active community church in his neighborhood appealing to all Protestants and when his own parish church is eight or ten miles away. The answer is that the puzzled churchman ought to be "sympathetic" with the community enterprise; that he may even accept membership in it if he is perfectly sure that he cannot overcome the handicap of distance and attend his own parish church and if membership "can be accorded on the distinct condition that such membership is subordinate to your real church membership." As the editor of the *Living Church* sees the matter, the defect of the community church is that "it cannot answer the question, What must I do to be saved? It cannot give its people the Bread of Life. . . . It cannot bring up children in any definite knowledge of what Christianity is. It can only teach a 'least common multiple of Christianity,' for it no more desires to be inclusive of definite Catholicism than definite Catholics desire to be made partakers in its limitations." In short, it is not an Episcopal church. Which is quite true. If it were, it would not solve the problem of union, for there have been Episcopal churches for a long while and they have not solved it. But would not "greatest common divisor" be a better figure than "least common multiple" to represent the teaching of the community church? It preaches what all Christians believe, rather than all that any one Christian believes. If this body of common Christian beliefs and attitudes upon which there is general agreement do not make Christians—whether "Catholics" or not—then of course the community church has nothing to offer except a forum, a clearing house for local interests and a place of social assembly. But some think that the Christian attitudes about which Jesus had so much to say are even more important than the "form of sound words" whose absence from the community church the editor considers a fatal defect. Some resentment is shown that Episcopalians should be expected to "cast in their

lot with their brother and sister Protestants and keep still about their beliefs and peculiar practices." But a little while ago, when subscriptions were being solicited from all sorts and conditions of men for the completion of the Cathedral of St. John the Divine as "a house of prayer for all nations," the assumption seemed to be that Christians of other names had a good deal in common with the Episcopal church. And so they have.

Considering the Future of Party Government

ROLLINS college, at Winter Park, Florida, has shown its readiness to break out of the ruts of academic tradition ever since Dr. Hamilton Holt became its president several years ago. Last month it inaugurated a new enterprise, holding the first session of what is to be an annual Institute of Statesmanship. The program was devoted to a consideration of "The Future of Party Government in the United States." Naturally enough, with the institute meeting in the south, but in a southern state that last fall voted for republican presidential electors, much of the discussion had to do with the outlook for the democratic party south of the Mason and Dixon line. Southern editorial leaders, such as Mr. George F. Milton, of the Chattanooga News, and Mr. Robert Latham, of the Asheville Citizen, ascribed the break in the solid south to differing causes—Mr. Milton stressed prohibition and Mr. Latham religious prejudices—but nobody seemed ready to prophesy any large future for the republican party in that region. Many southerners, however, were ready to admit the need for a real two-party system in their states. Perhaps Mr. Hoover had their deliberations in view when, a few days after the institute adjourned, he gave orders for a clean-up in southern republican organizations. Mr. Norman Thomas was on hand to point out the need for a third party, championing radical social views, but the institute proved equally pessimistic as to the prospects for such a body. Perhaps the greatest interest of all was aroused by the suggestion of Dean W. J. Shepherd, of Ohio State university, that the party system, against which Washington solemnly warned, be abandoned entirely. About all discussion of this sort there is bound to hang a certain academic flavor. Yet the inauguration of such an institute is to be greeted as another sign of the advancing political maturity of the country.

Progress Toward Union of English Methodists

ANOTHER victory for the cause of union will be scored when the consolidation of the three branches of English Methodism—the Wesleyan, Primitive and United—becomes an accomplished fact. There no longer seems to be any reason to doubt that it will come soon. The necessary legislation has been favorably considered by the com-

mittee of the house of commons and reported to the house for its third reading and passage. The opposition to the measure has been confined to dissatisfied individuals. In no case has a congregation or other ecclesiastical unit of any of the interested denominations petitioned against the passage of the enabling act. The three churches together have nearly a million communicants and constitute an important element of British nonconformity. The problem of unity among them was greatly simplified by the realization that there were no doctrinal differences. One minister of the United Methodist church testified before the parliamentary committee that, in the fifty-four years of his ministerial service, he had never heard any suggestion that there were differences of doctrine between the three Methodist churches. The prospective union, therefore, while gratifying to all who look forward to the ultimate disappearance of denominational barriers, scarcely involves the more serious factors upon which the solution of the larger union problem depends. It is more nearly akin to the several reunions of the divisions of Presbyterianism in Scotland and of Lutheranism in the United States which occurred at intervals during the nineteenth century.

Religion Plus Science Equals Good Politics

A DEFINITION of the function and place of religion in politics occurs in the recently published "Reminiscences" of Sidney and Beatrice Webb. Mr. Webb was one of the earliest members of the Fabian society, was a member of the British cabinet under Mr. Ramsay Macdonald's labor government, and is one of the best known students of social conditions in Great Britain. "Who can define exactly what is meant by religion? Looked at historically, this deep-rooted emotion, like its mate science, has sprung from humble sources; it has trickled through devious and crooked channels, and it has frequently lost itself in the uncharted seas of human weakness. But from first to last the religions of the world have yielded rules of conduct; they have, through their saints and prophets, prescribed man's behavior to his fellow men, and defined his relation to the universe. . . . It is out of a union between science and religion that the art of politics should spring—religion determining the ideal toward which we should strive, and science deciding by what processes we can advance in that direction." The proposition could not be more clearly and succinctly stated—religion as the determiner of objectives and values, science as the instrument for discovering ways and means for the realization of those objectives. And government, Mr. Webb implies, should give effect to those means which social science discovers for the attainment of those human ideals and values which religion asserts. Such a conception of politics does not mean the entanglement of the church with the state, but it does mean that politicians cannot be "self-seeking scoundrels, at best

plausible adventurers, blundering empirically from one catch-penny project to another."

The Significance of Professor Wieman

PROBABLY no contemporary thinker is making a more important contribution to religion than Professor Henry Nelson Wieman. His emergence some three years ago with his first book, "Religious Experience and Scientific Method," was an event whose proportions have been enlarged by the appearance of two subsequent volumes, "The Wrestle of Religion with Truth," and "Methods of Private Religious Living." The last named was published only last January, but it has already made a deep impression, particularly in church circles where it was widely used as a basis of study during the recent Lenten period. The full value of this latest book as a guide to personal religious living will be discovered only as the author's total outlook and method are taken into account. It is our desire in this editorial to interpret the significance of the mind of Professor Wieman, not merely to review his books.

Here is a mind which is itself an event, possessing first class news value in the realm of thought and religion. If our newspapers dealt in real news, if they exercised any intelligence in featuring the events which are of chief importance, and which touch human life at the level of its deepest interests, the metropolitan press of the country would have used the boldest headlines on their front pages one day last January to announce the fact that a new book by Professor Wieman had just appeared. For in the mind of Professor Wieman as perhaps in no other contemporary thinker we have a meeting place of the two deepest-flowing streams of human interest, science and religion, at a spot where their meeting is most significant for the spiritual hunger and aspiration of our contemporary life. There have been many other reconciliations of science and religion. But they have not lasted long. They took place somewhere on the margin of life, not at its concrete center. Or they were effected under the terms of a truce: science could not be denied and religion could not be denied, so why should they not dwell together in an agreement to disagree?

Many of us have gone on doggedly for years under this flag of truce, holding in our thought two apparently opposite ideals of truth—the truth that belongs to science and the truth that belongs to religious experience. For some of us this opposition could be rationalized after a fashion, thus somewhat relieving the tension. But we have never been satisfied. To withdraw the major activity of the intellect from religion seemed always to leave religion in a

nondescript status. And religion cannot long endure in a nondescript status. It must be underwritten by all that is within us if it is to be more than a formality, more than a mere courtesy paid to tradition.

It is at this point that Professor Wieman takes hold. He will have no patchwork reconciliation, no companionate marriage of science and religion. Under his blessing they become one flesh. He insists that the method of science is the method of religion. Taking his stand, as a scientist, in the field of science itself, he discards all transcendental concepts, all a priori categories, all dualisms, all presuppositions of "another realm" to which "religious" truth is usually referred for validation, and takes life as he finds it, as we all experience it, as science itself takes it. He demands to know whether religion is integral to this everyday life or foreign to it. He finds that the experience of religion is of the very substance of our daily life, that it is no special importation, but belongs to our nature. The method of religion is simply the method of life—the application of intelligence to the actual experiences of life, just as science is the application of intelligence to the actual experiences of life.

The most significant thing about Wieman's thinking is his starting point. He begins with God. The first breath of his thinking is drawn in the conviction that God exists. This statement will seem like a contradiction of all that has been said above about Professor Wieman's empiricism. How, it will be asked, can a thinker be said to deal scientifically with experience and at the very threshold of his investigation drag God in? God, it will be said, is not a datum to start with; he is at best the goal to which our thought may eventually attain. So it has always seemed. But it does not seem so to Professor Wieman. And if we carefully observe the method by which he orients his mind in the mass of data with which as a scientific student he sets out to deal we shall have to admit that though he starts with God he adheres absolutely to the empirical, the scientific, method. For the God with which his thinking begins is no theological God, no transcendental God, no a priori God, no mystical or esoteric God, but a simple, indisputable fact, a datum of actual experience, as much so as the datum with which any scientific investigator begins in any field of science whatsoever.

What is this empirical starting point? It is the simple observation that our life is conditioned upon a certain behavior in the universe; that we do not live in a vacuum, but in a world. Our life consists in interaction between our own behavior and the behavior of the universe. We are constantly making adjustments between ourselves and our total environment and thereby experiencing life's values. Some of these values are more important to us than others. The highest values are perhaps our sense of security, of welfare, of increasing richness of life. To what mode of behavior in the environing world must we adjust ourselves in order to possess these highest values?

To make a full answer to this question is the task to which Professor Wieman devotes his three books, but his initial answer appears on the first page of his first book: Whatever the mode of behavior in the cosmos may be, whether it is known by us or unknown, whether it is singular or plural, personal, mechanical or chemical, a Some One, a Something, or a complex of things, whatever it may be upon which we depend for the security, the welfare and the increasing richness of life, *that* is God. Wieman's method leaves no room for difference of opinion at the outset. Every sane mind must agree with him. With God so defined there can be no atheism. It may fall out that we cannot know the God thus defined, or when we find him he may prove to be anything from an electron to a demon. The definition assumes nothing at all as to his nature or character or his accessibility to human acquaintance; it merely takes account of the indisputable fact that such a God does certainly exist.

This is the minimum definition of God. It is thoroughly empirical. The last a priori bubble has been squeezed out of it. The quest for any further knowledge of a God so defined must proceed, from that point of departure, by the scientific technique of observation, analysis, inference and experimentation, all within the realm of actual experience. That is to say, we shall be able to know the nature and character of God by the use of our best intelligence in interpreting our own lives. We cannot find this God by abstract logic, but by concrete experiment. We begin with the highest values which our hearts long to possess; we seek experimentally to adjust ourselves to our environment so as to secure these values; we discover certain specific adjustments through which we come into actual possession of the values; and because, in response to our human behavior, the universe behaves in a way to give us the supreme values we seek, namely, the maximum increase in security, welfare and abundance of life, we reach certain convictions as to the nature and character of that mode of behavior in the universe which at the outset we called God.

In reducing Professor Wieman's method to such a skeleton, we know we are doing him injustice, but it is an injustice which will be easily corrected by opening his books. There the reader will find no such scant and thin diagram as this, but a treatment richly clothed and laden with innumerable illustrations from concrete experience. In our short space all we can do is to take from his hand the bare tool with which he works and hold it up for inspection, well aware that, interesting as any tool is, its value and importance are measured by the work it will do, the house it will enable its possessor to build. With this simple tool in his hand Professor Wieman is able to build a temple of religion in which every precious and august value of the human spirit finds itself at home.

The stones of the temple are all cut from the

quarries of actual life. A living God dwells within its walls. There is an altar where men worship. There are special times and places for prayer to a God who heeds and answers. The voice of prophecy is heard. The sacred lore of religion is read. There are jubilant songs of praise and hymns of penitence and aspiration which search out the hidden places of the soul. And there is silence . . . when man listens . . . and only the Spirit speaks. . . . Men bring their burdens here, their bafflements, their perplexities, and they go away with new light in their eyes, and with strong hearts. Men bring their sins here—real sins, sins that spell tragedy—Davidic, Pauline, Dantean sins—and here they find forgiveness and release. There is fellowship here—with neighbors, with co-workers in a great cause, with those who suffer and those who succor the suffering, with scholars and scientists, with statesmen and rulers, with the great and the obscure—a fellowship which is no accident of propinquity, but organic, rooted in the very constitution of the universe. The saints and sages of the long past have their place in this temple of life, while those who have been loved and lost awhile come back to commune with those bereft. Aye, even the generations yet unborn troop through a portal which stands ever open toward the future.

And in the midst there is One upon whose head there rests a light ineffable; he seems to be one of the worshipers. His face is more marred than any man's, and his hands and feet are marked with wounds. He stands at times near the altar, but performs no priestly act. At times he moves among the worshipers and touches them gently with his hands, or looks into their faces, and those who see him or feel the touch of his hand go away with something strange and wistful and powerful stirring in their heart. When asked to say who he is, the people are divided. Some say he should be called the Son of God. Others say he should be called the Son of Man. But whatever title they give him all agree that he it was who made the uttermost experiment with life. He gave himself in a complete, intelligent and supremely tragic surrender to his faith. And what was his faith? It was the faith that there was in the universe a behavior which would respond to love, which would swing into line to support and justify his venture. This One, they say, made that experiment. The experiment is not yet completed. The results are not yet all in. The decision still hangs in the balance. The great experiment may fail. But those who once look upon his face go hence determined that it shall not fail.

Such is the temple which Professor Wieman builds with his simple technique. He rejects all proffers of aid from workmen who approach with their kit of dogmas, and carefully inspects every stone to make sure that it has been cut from the quarries of reality and not surreptitiously transferred from an old temple which lies in ruins hard by. But he gladly em-

employs every scientific workman whose hand is accustomed to the simple tool with which all the work must be done. Indeed, he not only employs them when they volunteer, but he advertises for them to come and help him build. They are hesitant, reluctant; some are stubborn. What have we to do with temple building? they ask. We will build houses for men's physical comfort, shops and machines for their livelihood, engines and aeroplanes for their swift transportation, telegraph systems and radios so they may talk to one another across vast distances. But how can the tools of science be used to build a temple for the spirit of man? The utmost that science can do for the spirit is to pitch a frail tent wherein man may find momentary rest on his endless, goalless journey. Here, if he likes, man may spend a night of wistful dreaming, fondling in his imagination the relics which he has carried away from the ancient temple now fallen in ruins. But it is all a dream, a fantasy, at best a hope. It passes when the night is swallowed up in the light of day. Science cannot build an enduring temple for the spirit of man.

But Professor Wieman presses his invitation, and when the scientists do not come he goes out into the narrow by-ways of scholarly specialization and fetches them in. He brings the biologist and the physicist and the chemist and the psychologist and the sociologist—the workers in the “exact sciences” so-called, and the workers in the “near sciences.” Even the mathematician is brought in. And Wieman takes from their own lips the facts and methods which they have discovered and tested by observation, by experiment, by inference, by demonstration. These, he shows, are stones and cement wherewith to build the temple of man's spirit.

It is thrilling to observe him as he inspects one huge block which the geologists and biologists have hewn out of nature. It is marked “Evolution.” It is the most massive concept which science has ever quarried. It looks like a bare stone, devoid of particular meaning, symbolizing nothing but hollow process, totally without character. Thus scientists have usually regarded evolution—as a sort of static framework within which cosmic events take place. Events may have “meaning” in relation to one another, but “meaning” can hardly be ascribed to the cosmic process itself. But Wieman is not satisfied with evolution as bare process. He examines the huge block painstakingly; he walks around it to observe it from every angle. And with the help of Whitehead, and Lloyd Morgan, and Hocking, and Bergson, and many others, he discovers that Evolution is not neutral, that it does possess a character of its own, that it does go in a specific direction. He finds that the evolutionary process is integrative, it is engaged in the creation of ever higher and richer units of existence—electrons become atoms, atoms and molecules and colloids become living cells, living cells become multicellular organisms, organisms reach

their climacteric development in man, man becomes a society, human society passes from the simple integrations of primitive life to more complex and richer unities. Something new is always happening in nature. The cosmic process is not self-enclosed. It is creative, ascendant.

So Professor Wieman takes his definition of God and applies it to this dynamic concept of Evolution. God, he said at the outset, is that behavior in the universe upon which man depends for the supreme values of life. Here, then, in this integrative, creative process is the cosmic behavior upon which we must depend for life's chief goods. Here is a clue to the nature and perhaps to the character of God. With the scientists' help Professor Wieman lifts the massive fact of Creative Evolution into its place as the corner stone of the temple.

The labor is long. Professor Wieman's search for collaborators is painstaking. The examination of each scientific worker's contribution is thorough. The story of it cannot be retold here. But we may pause for a moment as the psychologist is called in. He is no monkish psychologist of the old school, who goes apart with his “mind” to examine it by introspection. He is the most up-to-date psychologist. He calls himself a “behaviorist,” and says that psychology cannot deal with a soul, or a mind, or even a state of consciousness, but only with the behavior of an organism, whether that organism be a man or a white rat. Professor Wieman adopts the behavioristic point of view of the psychologist—though rejecting incontinently the mechanistic interpretation often associated with it—and asks why, if we identify a human personality by observing its behavior, and upon the basis of these observations invest it with all the qualities of mind, we should not deal with the universe in the same way. Shall we not find what kind of a universe it is by observing and testing its behavior, just as we find what kind of a being man is by observing and testing his behavior? Thus Wieman captures behaviorism for theology. Assenting to it as a proper and fruitful method of psychology he takes it over into theology. Starting with God as an empirical fact, he seeks to know God's nature and character by observing and interpreting the behavior of the universe.

The reader will see at once how thoroughly empirical the method is. And it is even more empirical than our hurried and unqualified interpretation may suggest. For Wieman's mind is not dominated by any *a priori* purpose to invest the total universe with beneficence. He is no special pleader for monism. He will tolerate a pluralistic interpretation rather than force the evils and futilities of the universe into a monistic strait-jacket. He holds severely to his quest for that *in* the universe upon which man depends for his highest values. It is *that* which he calls God, leaving on one side for speculative consideration the problem of the totality of things.

Too much of our space, we fear, has been given

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to the foundation concepts. We said at the beginning that the "spot" at which Professor Wieman brings science and religion together has peculiar significance. By that we mean that he builds the temple in the midst of life, at the crossing of life's thoroughfares where teem the most common experiences and needs of life. The desire for bodily health, for personal efficiency, for poise, for calmness, for patience, for personal attractiveness, for education, for friendship, for economic competence—the pursuit of all such values is increasingly felt today to be a legitimate part of religion. Nothing is secular. Great movements for reclaiming as spiritual these vast areas of our life have sprung up in our generation. They go by many names, of which Christian Science and so-called "New Thought" are the best known. Professor Wieman's mind answers this need, but with a technique and an insight derived from science and supported by science. He makes powerful the conception of the universe of nature as a reservoir of energy ready to be released when man has made proper adjustment to it. *He lets God work.* Man's function is essentially to make the connection with God, to "close the circuit," and thus release the creative power of God for the performing of that which man by himself cannot do. How many of the old concepts of evangelical piety come back as one turns Wieman's pages! "Get right with God," "the surrendered will," "working with God," "every life a plan of God,"—concepts utilized too often on low levels of unintelligence and hypnotic revivalism, but which registered, nevertheless, a sound religious insight.

For man is no incident in creation. He is the latest forthputting of creative evolution. Human life is "the fighting frontier" of the cosmic process. "There may be," says Professor Wieman in one of his most thrilling chapters, "frontiers far in advance of human society in other parts of the cosmos, but we know nothing of them. So far as our knowledge reaches, human society is the utmost cosmic venture toward the creation of richer integrations. Here the existing universe is groping out into that vast realm of possibility where the supreme and undreamed-of values of God have their being." Men and women are "the shock troops" of the creative cosmic struggle, and religion is man's recognition of the struggle and his personal share in God's victories.

The thinking of Professor Wieman marks, we believe, the end of that phase of scientific development which has been characterized by skepticism, materialism, moral indifference, and even hostility to faith, and the beginning of a renaissance of religious conviction and life. The older interpretation of science has been passing for some time, and the new faith has been arriving for some time. But in no single mind with which we are acquainted have the method of science and the method of religion merged so fully in the method of Nature herself as in the mind of Professor Wieman.

The Southern Mountaineer Gets Mad

MAKE no mistake; the strikes in the textile mills of Tennessee and Carolina have national importance. They bring the south to a new stage in her rapid industrial development, and they bring the manufacturers of the country to the end of another source of cheap labor. The strikes now under way may turn out victories for either side, or they may end indecisively. But the fact that these strikes have broken out is notice served on American business that the southern mountaineer cannot be treated like a Chinese coolie.

America's immigration policy must be regarded as settled, at least for a good many years to come. Immigration is to be sharply restricted, and such immigrants as are admitted are to come, in the main, from national and social sources which make them improbable low wage workers. Almost the only considerable low wage immigration now permitted is that from Mexico, and it will not be long before a quota will be adopted to bring this under control.

The change in immigration policy has already affected certain basic American industries. The steel plants, the mines, the railroads have undergone a considerable shift in worker personnel, and it is now realized that more difficult problems are ahead in recruiting for the low pay jobs than have yet been faced. But textiles have been the hardest hit. Lacking a constant supply of low pay workers textile manufacturers, particularly in New England, have declared it impossible to operate at a profit and have preferred to see their mills tied up by strikes rather than to meet the wage level sought by the unions.

One result of this situation, as our readers know, has been the textile trek southward. The advertisements whereby chambers of commerce in Carolina, Tennessee and Georgia have sought to induce New England manufacturers to transfer their mills south of the Mason and Dixon line have frequently made extraordinary reading. While mention has been made of the advantage in being close to the cotton fields, and other sources of raw materials, the real selling points in these advertisements have been the absence of strict laws controlling the hours and conditions of mill work; the lack of heavy taxes; the presence of a large supply of cheap, English-speaking labor.

A considerable portion of the textile trade has responded to this lure. Large mills have been built; "company towns" have been thrown up around these mills; workers, unaccustomed to money wages, have been brought in from the hills and taught to tend machines. Attempts to organize these workers along traditional union lines have not got very far; the mountaineer is an individualist, and suspects organization. However, the far-seeing have had no difficulty in discerning the approach of trouble. Bishop

Cannon's investigating commission uttered warnings. Readers of *The Christian Century* will remember the words of Dr. George B. Winton, in his article on "Is the South Permanently Conservative?" :

The south's labor is for the moment cheap because it is rural. . . . But those who come into the south will presume upon the present situation at their peril. This new labor is of old American stock. . . . These people may be ignorant, but they are intelligent. And they are independent of spirit and stubborn. Only let them be made aware that they are being exploited, and there will be a rude awakening.

The awakening seems to have come. At Elizabethton in Tennessee, where Mr. Hoover made his appeal for southern votes last October, and in several North and South Carolina towns, bitter strikes are under way. The strikes have arisen from different causes. In Elizabethton, it was low pay—from \$8.90 to \$14 a week—and long hours—56 a week, with overtime at the same rate. In the Carolinas, it has been the introduction of the "stretch-out" system, whereby workers who have been tending a certain number of looms find their responsibilities greatly increased, without a commensurate increase in pay. Thus, a South Carolina weaver tending 24 looms for \$18.91 a week was called on to tend 114 looms for \$23 a week. It is even charged that in some mills the introduction of the "stretch-out" has been followed by a wage cut.

Public opinion in the south inclines toward the workers. To be sure, union organizers have been expelled from Elizabethton and warned not to re-enter Tennessee. But that outrage was the work of local business interests, anxious to support the mills which have changed the place from an unknown hill town to a flourishing manufacturing center. On the whole, the south will tend to stand by the strikers. This condition may change when the mills exploit the outside communistic source of much of the agitation in the Carolina trouble zone, as they are certain to do. Yet however its sympathies may run, the south knows that a mountaineer, convinced that he has been wronged, is no man to trifle with. And now that these mountaineers have been aroused, the industrial situation in the south is bound to take on a new complexion.

Three things the present strikes, or the strikes that will follow them, will do. They will bring labor conditions in the south on an approximate level with conditions in the textile mills elsewhere in the nation. They will end the prospect of any stampede by manufacturers to the south. They will destroy another reservoir of cheap labor. Thus, another basic industry is brought within sight of the day when its owners must rely on an improved technique for survival. The textiles will have to go to a high wage, short week level along with other trades. To do that successfully, they will have to submit their industry to a complete technical overhauling. Only technical proficiency will make it possible to conduct textile mills on a basis that is at once humanly decent and commercially profitable.

The Desire of the Heart

A Parable of Safed the Sage

THERE WAS, and I think probably is, a lady whose name is Mrs. Jones. And she hath an husband, whose name is Mr. Jones. And Mr. Jones hath a Ford salary, and Mrs. Jones hath a Rolls-Royce ambition. And that is not always a Prosperous Combination.

And Mrs. Jones was continually telling her husband which of their neighbors had lately traded in their Fords and bought Lincolns or Cadillacs.

And this began to get a little upon the Nerves of the patient Mr. Jones.

Now it came to pass that Mrs. Jones went upon a Journey, and she visited her Friend who lived in the Big Town. And they had a Packard. And they took her driving in the Packard. And they showed her all the Sights of the City, which included Mr. Woolworth his store, and the Union Station, and the Theater, and the Court House, and the Filling Station.

And she grew Enraptured over what she saw, and particularly the means of her transportation.

And she wrote to her husband, who was growing just a little weary of picking up his meals at the Cafeteria.

And she said: My dear husband. I have set mine heart upon a Packard. Thy loving Wife.

And he replied, saying:

My dear wife. Thine heart is the only portion of thine Anatomy that will ever set upon a Packard. Thy loving husband.

Now when I heard this Highly Grammatical Narrative, I said, There is a lesson in that story, and it may be there be two of them. For a wife like that will either make or break a man and not even a Philosopher can be quite certain which one of the two it will be. For there be times when Financial and Moral Disaster come unto the family wherein the wife hath a Packard ambition and the husband hath a Ford Salary. But, on the other hand, the Prosperity of this Country, whatever that may be and whoever it be that hath it, hath largely come because of the ambition of the wife of the Ford owner to possess the Higher Priced Car.

But this I know, that God spake unto Solomon saying, that it had been well for his father David to aspire to build the House of the Lord, even though he built it not. And I think that Solomon would not have built it but for the Hysteresis of David's Frustrated Ambition.

Poets

HERALDS of joy, they walk the path of sorrow;
Bearers of light, they tread a darkened way;
Of gold bereft, from heaven's wealth they borrow;
They die in night whose souls are full of day.

THOMAS CURTIS CLARK.

Presbyterians Try for Unanimity

By Marcus A. Spencer

ARE Presbyterians able to achieve unanimity on any question? Should catholicity or witnessing be the note of the true church of Jesus Christ? In other words, is Canada going to be re-enacted in Scotland this year?

In one sense, the problem of church amalgamation is easier of solution in Scotland than it was in Canada. Here the two denominations are at least both Presbyterian, with identical doctrine, worship, standards, discipline, and only slight divergence in details of government. The task is not union but reunion. There are merely two streams of the John Knox tradition to be merged again, instead of trying to find a harmony between the Wesley tradition and the Knox tradition and the Browne tradition. This is not to say that the Church of Scotland (the old established church) is free of individuals who are blighted with the social superiority complex, and that the United Free church contains nobody with the moral superiority complex. But these brethren, with whom it is so hard to be patient, are relatively not numerous.

Church and State

In another sense, however, the problem of church union is more difficult here because of the state connection of one of the negotiating bodies. In Canada, the three churches were at least all on a purely voluntary basis. There are people in the United Free church who think that an established church is a device of the devil for producing Pharisees and worldly-minded Christians, and that such a church is a flat contradiction of Jesus's warning, "My kingdom is not of this world." To them it seems repugnant, undemocratic and unchristian that one church should call itself "the Church of Scotland," and that it should be singled out to receive all the land charge money (the former tithes), as though it were the only church in the land of which the taxpayer approved. It is true that the Church of Scotland has severed many of its old connections with the state, but some bonds still remain. Is it a weak compromise with evil to accept these vestiges of state-connection? When one wants the whole loaf of disestablishment and disendowment, is half a loaf better than none? What price church union? These are the questions the minority are asking.

As soon as the general assemblies last May voted enthusiastically for the proposed union, and authorized the presbyteries, congregations, and kirk-sessions to express their approval or disapproval, the minority realized they had been driven back to the last resort. There was now no stopping of the union policy: union was going through in spite of their opposition. But the year ahead would still furnish opportunity to "save" a remnant of the United Free church to stand for its distinctive principles." They, accord-

ingly, redoubled their efforts to arouse lay opposition, to organize a strong continuing church, and so to prevent the rout which otherwise would make the union practically unanimous.

The opposition from the start has almost all come from the United Free church, as feeling in the Church of Scotland has been strong for union, and this opposition was organized some years ago by its leaders into "The United Free Church association." The United Free Church association, therefore, summoned a convention in Glasgow last June of all those who sympathized with their position, to "consider the church union crisis." The convention was attended by 300 people, who, it was claimed, represented all parts of Scotland, though they came principally from Edinburgh and Glasgow. The proceedings were in private. At the close, it was announced that the convention had overwhelmingly resolved to take all necessary steps to secure the continuance of the United Free church. A manifesto was issued, stating their grievances against the proposed Basis and Plan of Union, and urging the appointment of a joint commission to act as a friendly arbitrator between the continuing and uniting churches. The manifesto stated among other things: "We are persuaded that there is a place and service in Scotland for a church, simpler and directer in its appeal, more compact, less clerical and official." The movement had hitherto been financed almost entirely by one wealthy layman in Alloa; an appeal was now made for funds to carry on the work.

No Continuing Church

The majority leaders at once replied by asking how the minority could *continue* the United Free church? At the 1900 union between the United Presbyterians and the Free church, a small dissentient minority of the Free church (popularly known today as the "Wee Frees") had claimed all the former Free church property, and had been awarded it by the unfair house of lords' decision of 1904. There was later a division of the property, but the result of that legal decision was the passing by the general assembly of an act declaring the right of the church to modify her own constitution and to unite with any other Christian churches she chose, the final decision resting with the general assembly, after the approval of the presbyteries had been obtained. If the minority were going to be rebels, and refuse to continue in fellowship with their brethren, at least they must be true to the principles of the church they claimed to be perpetuating, viz., that the decision of the majority, legally arrived at, is the decision of the denomination. The minority could start a new sect, calling it anything they pleased, but they could not claim to be the United Free church, which was going to merge itself

by organic union with the Church of Scotland. The logic of this was unanswerable. All that the minority could do was to talk in martyr-like tones about being grudging even the name of their beloved church, whose principles they alone refused to surrender.

Before the November meeting of the assemblies, in response to numerous appeals from the majority, the minority issued a statement of the conditions which they deemed essential for a harmonious union, without which they would remain outside the camp. They were three: the United church must (1) renounce the ancient statutes, i. e., must unmistakably disestablish itself; (2) renounce all aid from funds from public sources, i. e., must give up the ancient endowments which the Church of Scotland has owned for 350 years; (3) make Article I alterable like the rest of the constitution (the purpose of this article, which the church is already free to interpret, being to keep the church Protestant and trinitarian). As these conditions were hopelessly unacceptable to the sister church and were a departure from the agreed basis of negotiations, the majority regretfully laid them aside, choosing to enter the union maimed by the loss of a part of the membership, rather than to break off the union conversations for the sake of an irreconcilable minority.

Lack of Bitterness

There has been a remarkable lack of bitterness thus far, between majority and minority. It has not always been so in Scotland. It is recorded in the annals of a Lanarkshire rural parish that a lay secession preacher once offered up the following prayer on behalf of the parish minister: "Thou knowest, O Lord, that the silly, sniveling body is not worthy even to keep a door in Thy house. Cut him down as a cumberer of the ground; tear him up root and branch and cast the wild rotten stump out of the vineyard. Thresh him, Lord, and dinna spare him! O thresh him tightly with the flail of Thy wrath, and mak' a strae' wisp o' him, to stap the mou' o' hell."

But in these separation proceedings, there has been a constant wooing note on the part of the majority, as if they hoped still at the last minute some way of reconciliation might be found, while the minority again and again express their regret that they cannot keep company with their brethren. There are some who still hope that the spirit of love may yet overleap the barriers and prevent the church from splitting; but that is a forlorn trust, that is not borne out by previous Scottish history.

While the minority have been busy with their separatist propaganda, the majority have not been idle. One of the most helpful steps taken was the organization of a series of retreats by Dr. Donald Fraser, with the financial backing of some well-to-do Glasgow laymen. To these retreats, or conferences, which lasted four days each, the ministers of the two denominations were invited. There, in the quiet and inspiration of some highland or border hotel, the men

who are to work together as members of the same presbytery in the United church had the opportunity to get to know one another as friends and as followers of Jesus Christ. Prominent ministers in England and Scotland led the devotions and the discussions, some of the minority ministers also making addresses. The aim was not union propaganda: it was spiritual refreshment and stimulus, a facing anew of the task which confronts ministers as ministers. But in that friendly atmosphere of fellow-consecration, antagonisms and fears died away, and a new enthusiasm was aroused for a forward movement on the part of the church that is to be.

Dissent With Union

Another effort toward unanimity which has yielded fruit has been the framing of formulae for those who object to the present Basis and Plan of Union—formulae that will record disapproval or protest, but will allow the protester to enter the United church. For instance, nine ministers and elders who had belonged to the minority, but who shrank from secession, circularized the church with this formula for use in congregations which might otherwise vote "No": "The congregation regret that, in their view, the obstacles to union . . . have not been satisfactorily dealt with, and they are still unable to express approval of the Plan of Union as now submitted. At the same time, the congregation in all the circumstances of the case do not consider the situation to be such as would justify them in taking the grave step of separating themselves from the majority of their brethren." No consciences need be hurt by this, as the uniting act distinctly states, "As this union takes place on the footing of maintaining the liberty of judgment and action heretofore recognized in either of the churches uniting, so in particular it is hereby declared that members of both churches shall have full right, as they shall see cause, to assert and maintain the views of truth and duty which they had liberty to maintain in the said churches."

No Precipitancy

Nobody can say that this union has been rushed through. The Negro preacher was about right who said, "Along with foreordination and predestination, procrastination am one ob de principal doctrines ob de Presbyterian church." It will be twenty-one years in May since friendly conversations were initiated! But it has been a healthy procrastination due to the desire to take no false step and to slur over no real difficulty. Year by year, the people have been educated by their leaders to look at the issue of union in a big way. Year by year, the barriers that divided the two churches have been broken down. Year by year, the people have been notified of the progress made, and consulted directly when a new stage of the negotiations has been reached. (This being a church governed by representative courts, the people have

the same opportunity follow-England discussions, addresses, spiritual the task in that antagonism was t of the

indirectly initiated and carried on the whole proceed-ings.)

Heavy Majority for Union

Now the voting is taking place. All the 84 presbyteries of the Church of Scotland and the 65 of the United Free church have approved. The results in congregations and kirk-sessions are being published in the newspapers and religious weeklies, but are not yet all in. Several presbytery clerks have announced that the poll in their district has been completed and shows only 2 or 3 disapproving congregations. In 1925, there were 285 opposing congregations over the whole church (out of 1,455); this number will certainly be substantially reduced now. Even a vote of "No" today does not take a congregation out of

yielded those who Union—test, but church. had been seces- for use "No"; the ob- factorily press ap- ed. At circum- ation to ve step of their this, as n takes erty of a either hereby ll have d main- had lib-

the church. Every congregation automatically goes into the United church next autumn when the articles of agreement are signed, unless it holds a further meeting after the assembly in May and specifically votes to hold aloof. It is the hope of the majority leaders that so few congregations will actually vote to secede when the time of decision arrives, that the minority will abandon its plan for a "continuing" church, and the malcontents will choose the better alternative of joining the Congregationalists or one of the four minor Presbyterian groups. Only time will tell. But meanwhile the union leaders are singing, in the words of the metrical psalm which is dear to Scottish people:

God in His glory shall appear,
When Sion He builds and repairs.

Healing at Angelus Temple

By William Worthington

WE WILL never be able justly to appraise the miracles of healing of Aimee Semple McPherson until some one with time and skill for the task undertakes a case study, taking a sufficient number of them to establish an average or draw a legitimate deduction and following the patients through from the birth of their troubles till death overtakes them. Meanwhile we will have to be content with such conclusions as may be drawn from superficial observation and the scrappy and often prejudiced reports that come to us.

The Setting

The main stage upon which this remarkable actress plays her solo part is Angelus temple, Los Angeles. As the stranger approaches the place he is impressed with the fact that a master hand has been at work setting the scenery. Without question one of the most important elements in the work of Mrs. McPherson is here displayed. She knows how to get her ideas expressed in concrete. It is evident that some one with a head for planning has arranged this thing, and some one with financial ability has assembled the funds to create the plant which she now values at over half a million.

Angelus temple is a fairly good looking place. The main auditorium will hold from three to five thousand people and is designed to handle them quickly, with freedom for the movement of "workers" and the easy assembly of choirs, the troops of "seekers" and the "sick" around the altars. It is also well equipped with the instruments of sound and sight that are necessary to get results. The balustrades running along the sides of the room and leading down to the platform make possible a grand and sweeping entry of

the chief functionary in her flowing robes. The decorations are conventional. There are fifteen or twenty large windows depicting chiefly scenes from the life of Christ. The ceiling is a shallow dome simulating a sky flecked with fleecy clouds. The platform is always decorated with an abundance of flowers and Mrs. McPherson as she enters usually carries a large bouquet of red roses or carnations. Amplifiers make it possible to be heard without effort in every part of the house.

The regular healing meetings begin at seven in the evening, Wednesday and Saturday. There is very little that is "churchy" about Angelus temple, if by the term is meant the darkness and dignity of the traditional architecture. Nor is there anything of the sort in the sounds that greet your ear as you step into the building. The "silver band" is already busy and the music is lively. As bands go, it is a good one and it is broadcasting the evening program. There is nothing dead or doleful about the temple music, and what is said of the mother church may be said of all the branches from British Columbia to San Diego as I have seen them. Wherever they have music it clips right along, and when they sing they do so with a freedom and vigor that is inspiring. They sing from memory and without pause between verses.

The People

They are an interesting lot, these people gathered for the healing meeting. To me there was something familiar about their faces. I caught myself saying, "Where have I seen these people before?" As I studied their faces, searching memory for an answer, it dawned upon me that it was not the individual but the type that was familiar. I had seen these same

people in a crowd of "British Israelites" in Vancouver; in a schoolhouse group in the tiny hamlet of Moclips on the shores of the Pacific where I heard, for the first time, that marvelous thing, a man speaking in "tongues"; in a Free Methodist camp-meeting in Colville where a woman with hysterics rolled in the sawdust; in the Advent groups up and down the Pacific coast. I had seen them among the people of the Apostolic Faith, the Pentecostals, the Church of God, the Latter Day Saints and the Four Square Gospel groups that have sprung up since the advent of Aimee.

They are good people with toil-worn hands and heavy faces, unlearned and unskilled in things of the mind, but great in the realm of feeling and deeply moved by what they see and hear. They are the kind who need no other testimony to the truth of a thing than that they have seen it with their own eyes. It does not occur to these simple people to ask if what they see may be something different from what takes place or if what they feel may always be trustworthy evidence of what is going on. It is evident that without such an audience as this Aimee Semple McPherson would be lost. Indeed, she is one of them herself, a child in thought, though not without guile, but gifted with certain powers by which she holds spell-bound the crowd of her followers who are unable to penetrate the mystery of how she does what she does.

The Witnesses

No healing meeting passes without giving an opportunity for those who have been "healed" to testify. They are so eager to do so that Aimee must limit the number to those who have been healed of the most "serious" troubles—cancer, epilepsy, broken necks, tumors, T. B., blindness, crooked limbs and other serious ailments given up by the doctors. At one meeting she called upon those who had been healed of *some* trouble to stand. Most of the audience stood. Then she invited to the platform those who had been healed of the most serious diseases. They came trooping down, attended by a throng of white robed workers. I counted 33 who gave rapid testimony to having been healed of various troubles. Eleven of the 33 testified that they had had cancer with and without complications. One had cancer of the spine with one vertebra gone; one had two cancers with T. B. of the lungs and "dying from hemorrhage"; two had epilepsy with complications; one confessed glibly—she had a surprising familiarity with the terms—that she had been brought to a meeting on a stretcher and suffering with double pneumonia, neuritis, Bright's disease, heart trouble and septic poisoning. She had been living, so she said, "on digitalis and was healed instantly."

One man bore a casque-like arrangement made of papier maché and resembling the armor of an ancient warrior. It was evidently designed to hold rigid the upper part of a man's body and neck. This he used

as "exhibit A." He bore witness with considerable detail to having fallen off a sea wall, fracturing his skull and breaking his neck. Two weeks ago he had come to a meeting clad in this armor and was instantly healed. Now he had "as good a neck as anyone." One man was healed of a broken shoulder and epilepsy; four women had tumors with complications; one witness had a broken leg; another asthma; another heart failure; one had goiter; two women had paralysis, one of which was of twenty-eight years' standing, while the other had not been able to stand without braces for several years, but now she could run. One person each had catarrh, a broken arm, adhesions; two had stomach trouble; another the morphine habit for 23 years. All confessed to healing instantly or within a comparatively short time.

Testimonies

On one occasion Mrs. McPherson introduced a father who had brought his young son to the platform. He testified that the boy had been instantly healed of epilepsy, which was so "bad that he would have as many as sixty fits in a day." There could be no doubt about the truth of his story since, of course, here was the boy. Aimee stated that the father had been telling this remarkable story "about once a month." He had it well in hand. A woman on this occasion witnessed that she had suffered seven operations, had been in fourteen hospitals and in bed a year and a half before coming to a meeting where she had been healed. There was a case of paralysis of the bowels and internal rupture from ulcers and one of mastoid disease. A man who during the evening had been conspicuous as an usher had come to a meeting with his back broken. All had been instantly healed and, to the superficial observer, looked well and happy.

Aimee then asked all those who had been healed of something or other to stand. About 1,500 people stood and held up their right hands while they repeated after Aimee their testimony that they had been "healed by Jesus." She then asked those who had been healed of cancer, tumor, broken neck or other bones, T. B. or "very serious" troubles to rise. People stood up all over the house and she counted about thirty.

The Healing

Then Aimee "prayed for the sick." This is her way of describing the healing process. She bids good night to radio-land and turns off the microphone. To the accompaniment of soft music, which plays continuously throughout the performance, she summons those who want to be healed. They come trooping down, accompanied by women in white who make a card file of their names and particular troubles. They are marshaled on the platform where they await their turns.

Now all of Aimee's powers of voice and presence come into full play. There are no lapses and not a

derable moment. She produces a small cruse from under the pulpit and as each presents himself anoints him with oil, touching the forehead and sometimes the affected parts with her fingertips, calling upon the disease to be gone "in the name of Je-sus." She runs her hands up and down the length of a person, commanding the demon of sickness to depart and the "power of God" to descend. There are incessant "amens" from her workers, and the audience hold out their right hands toward her in a manner peculiar to the sect, praying and groaning, the patient often joining the same, until a note of rejoicing or the falling cadence of weariness or satisfaction denotes that the healing has taken place. He then finds a seat in the audience or continues to wander around shouting "praise the Lord," "amen," "glory to God," and adding to the general hubbub.

Sometimes Aimee has a tussel. This is especially true with the deaf and dumb, who don't seem to catch on as to what is wanted quite as readily as the others. But eventually they all, or most all of them, come through shouting. If it is a case of deafness she cups her hands over the deaf ear and shouts into it. She has a powerful and deeply resonant voice which seems to bring results of some sort, though I must confess that one often has the impression that nothing has happened outside of the noise.

The Mystery

The case of little children carried on to the platform in the mother's arms seems to arouse the sympathy of Mrs. McPherson and she throws herself with all her energy into the struggle with the unseen powers, the audience extending its full sympathy and support with extended hands and prayers. There was one little boy with a shrunken limb whom I remember especially. She removed the shoe and stocking and massaged the limb frantically while she poured forth a volume of entreaty, returning again and again to the attack. She finally announced that the leg was filling out and getting longer, replaced the shoe and stocking and released the boy to run off the platform by himself. How active he was before the operation I do not know, as his mother held him in her arms up to that time. He played about nervously during the remainder of the evening in the open space in front of the platform and Aimee frequently called attention to the "little dear" and his supposedly new found activity. But to my unconverted senses he was still a deformed child with a short and shrunken limb.

If one were a Muensterburg he might collect the facts and from them organize a scientific and satisfactory explanation of how and why or whether or not Aimee Semple McPherson does what she says she does. For the present we will have to fall back on common experience and common sense. To Aimee and her followers it is all very simple. It is the "power of Jesus," the "power of the Holy Spirit." These are all sufficient and for these simple people no

other explanation is needed. Mrs. McPherson is constantly enjoining her followers to "give the glory to Jesus" on penalty of having the "power" depart. If we are to credit the statements of Mrs. McPherson, she believes that the power of Jesus is sufficient to and actually does bring about instantaneous healing, readjustment and correction of physiological, structural, nervous, organic, bacteriological, mental, moral disorders. This Jesus, alive somewhere in the universe, responds to her entreaties. Angelus temple is somehow able to command these omnipotent services where the rest of us fail. She would not say that other prayers in other places are never answered, but she "just feels that there is going to be a special blessing on this very meeting tonight" and under all the rest that is said lies the assumption that there are few other places where the "power" is manifest, and there are few other high priests who are able to invoke it.

Failures

Some of the things that are said to happen yield to ordinary observation. There are, in the first place, some undoubted failures in spite of all that is claimed. There are some who go away as they came and know no change. It seemed to me that there was a wistful look of disappointment on the face of the mother whose little boy limped away on his still shrunken limb. Then there are some effects which may be explained by the excitement of the moment. It is a common experience for people to be lifted out of their pain or lethargy, to become unconscious, for the time at least, of their troubles. Doubtless some are helped in these moments of ecstasy to see that their misery may be forgotten or brought under control by a different attitude of mind. Some probably have very little the matter with them to begin with. Nature is a great nurse. It is a common statement that eighty-five per cent of all ills get well without outside help.

Some of these people are already in process of recovery. Some are cases of mistaken diagnosis. What is said to be the matter is not the actual trouble. We are all tempted to exaggerate when we want to make out a good case, hence the presence of so large a proportion of such terribly serious cases. Lastly, there are apparently a good many "repeats." Some "first nighters" display an astonishing familiarity with the whole program. Their responses come too easy. The lingo is too familiar. It excites one's suspicion when a woman comes to a meeting, presumably for the first time, to be healed, already knowing all the hymns by heart.

Common Sense

In any other field we would be inclined to question the honesty of the healer who took no pains to check his diagnosis, who, in other words, was not interested in the cause of a trouble or the facts about it and who was willing to proclaim from the housetops that he had cured a cancer when it was only a common

sore. But in Angelus temple it makes no great difference. "Jesus will heal you, whatever the matter be," so diagnosis is unimportant. In the realm of square shooting and honest thinking, Aimee has something to answer for. What sort of a god is this who listens to the few prayers one woman puts up for the healing of a few of his children, but will not listen to the multitudinous cry of the millions of believing ones whom he is supposed to have loved from the beginning? One gets a shock when he thinks of that.

Grave questions arise as to whether Mrs. McPherson actually accomplishes much of anything in the way of cures outside of the disorders which are dependent upon a mental attitude. Especially does one raise the question of the value of her ways when he compares their results with those of the common sense methods which have grown out of broad human experience. Suppose we take the matter of tuberculosis. No expert has ever testified that she has cured one case outright. But let us assume that she has. She has the direct help of the Omnipotent and together they handle, say, six cases a week. The Anti-tuberculosis league and other agencies, employing the methods of sanitation, education, feeding and prevention, have in a generation lowered the death rate from this cause to such an extent that it may be truthfully said that hundreds of thousands have been cured or, better still, have escaped altogether.

The question seems sacrilegious, but will not Aimee and God have to hustle a little to catch up? If one were to mount to the upper gates, would he there find Him "that sitteth in the heavens" laughing over the situation?

How much nearer to omnipotence is the god who works through simple cause and effect than the one who works through Aimee! How cheap and easy is her method! No years of toil to acquire knowledge and skill, no lifetime spent in careful investigation, no months of careful nursing to restore a wasted vitality, just one moment of ecstasy, just simple child-like faith! It is the method of the Indian medicine man and the African voodoo, too cheap and easy and ignorant to get the world much of anywhere. One blind old man totters down to meet her. She heals him with much display of piety and gives the "glory to Jesus." Contrast this with the method of the American Women's hospitals who, when the war was over, found in southern Russia 20,000 children threatened with blindness from trachoma. They organized the clinics which in a few months saved most of their eyes and incidentally stopped the spread of the disease which through the centuries had blinded untold thousands, and all by a simple treatment well known to medicine. Here is a miracle which Mrs. McPherson could not perform in many lifetimes, a miracle—if you will permit the paradox—just because it is no miracle.

The Conscience of the Nation

By Walter A. Terpenning

"I SHAY, we elected Brown . . . hic . . . now le's stan' by him."

"Hurrah for Brown!"

"Whash matter with Brown? He's all right."

This is a fair sample of the conversation that I listened to during the deliberations of a group of delegates to a state convention of a certain political party. It took place in a delegation headquarters room in the convention headquarters hotel in the capital city of the state. The speakers were so drunk that they had to prop each other up, supporting each other physically as well as morally in their one-sided argument in favor of the governor's slate. They each in turn lopped over against me and exerted all their powers of persuasion to make sure that I was on the right side of the issue, and when they found me quite in agreement with them, but somewhat lacking in patriotic fervor, they invited me to share with them in the source of their enthusiasm. "At least," they urged, "have a drink of beer."

After doing my errand, which was to inquire about the time of a certain meeting the next morning, I

took my departure, still unenthusiastic, amid maudlin declarations of everlasting good-fellowship and of fervid exhortations in favor of the governor's slate. As I left the bottle-strewn room, I bumped into a young bellboy bringing in another tray of enthusiasm, all iced and ready to serve. As I made my apologies to the busy bellboy, and started down the hall, a member of the delegation in the adjoining room opened the door and announced to his fellows, in as liquid language as that of my more politically-minded associates, the news that he was bringing them "three beautiful girls."

Set-ups and Spellbinders

As I walked down the halls, I met other hurried bellboys quite openly delivering liquor and collecting their bills and tips. They were too busy to collect the empty bottles which lined the halls. I could not forget these young fellows, and the training in lawlessness they were receiving at the hands of the state's leading politicians, when I heard the spellbinding "keynoter" in the next day's formal opening of

the convention most eloquently proclaiming his party, "the conscience of the nation."

When, on the morrow, the scheduled time arrived, the party of "construction, not destruction," assembled its delegates, taking most scrupulous care in examining credentials to see that no mere guest should be allowed to sit with the voting delegates, and proceeded to go through the motions of a state political convention. The chairman, who a few years ago was one of the leaders in the fight against the child labor amendment, called the "conscience of the nation" to order and announced that the Reverend Mr. Blank (the most popular minister in town) would lead the devotions. But, lo and behold, there wasn't anything to beseech God's blessing for. They should have had the preacher around the night before. Everything was "cut and dried" and "sewed up."

Straight Ticket Longevity

Our guests upstairs had quite as important a part in the business as did most of the rest of us. They could say "yes" to their heart's content. Talk about harmony! In the language of Octavus Roy Cohen, "That am the one thing we didn't have anything else but." The discussion was as one-sided as that of my drunken friends the night before. The work of the convention was the work of a well-oiled, roller-bearing machine. There was not a single "no," not anything resembling deliberation. The greatly-needed party eulogy, delivered by the pneumatic chairman of the day, was attended with almost tearful seriousness by two of the blear-eyed drunks who sat near me. But it drove some of the rest of us almost to the point at which we were ready to yield to Will Rogers with his anti-bunk campaign.

Between the votes on the beautifully-worded resolutions of commendation and other serious business matters, an effort was made to keep us awake by calling for little "extemporary" eulogies of the party by party leaders and by exhibiting senators and repre-

sentatives and other party celebrities. Among these was one old fellow, 94 years old, who claimed he had voted his party's ticket straight for 69 years and recommended membership in his party for longevity. The main difference between his claims and those of other speakers, was that he made his jokingly, while the rest were serious. Besides a sense of humor, the old man had courage, and was the only speaker who dared to mention the subject of prohibition. He was a wet, and like all his short-memoried fellows, voted for the eighteenth amendment, but not for the Volstead act, and he was looking for the day when our country would deal with the liquor problem constructively, not destructively—as the delegates were doing the night before, I suppose.

As a beginner in politics, I was impressed by three things. First, from the reports I had heard concerning the conventions of both the republican and democratic parties, I had expected that there would be some drinking on the part of old-time politicians who were brought up in the saloon regime; but I was shocked to see the open lawlessness of large numbers of our law-makers and would-be law-makers. And next, I began to be in despair for democracy to see the lack of dignity and sense of seriousness on the part of those delegated to shape the politics and elect the representatives of one of the leading political parties. In the third place, I found myself most sympathetic with that group from our state League of Women Voters who, after their candidates' meeting, spent a session in discussing the momentous problem of how a higher type of person than those to whom they had listened might be induced to run for public office and take an interest in political affairs. If these men are to manage our politics and represent the conscience of the nation, then the Lord have pity on the public schools, the wards of our state, in hospital, prison, asylum, or home, and those who suffer from the deeds of the lawbreaker, and especially on those who foot the bills for spoiled state business in general.

B O O K S

"Awake, Thou That Sleepest!"

WHILE PETER SLEEPS. By E. Boyd Barrett. Ives Washburn, Inc., \$3.00.

THE CATHOLIC church has always maintained that whatever reforms the church needs should come from within. In harmony with the old campaign argument that "the tariff should be revised by its friends rather than by its enemies," it has held that any abuses that may arise should be corrected by Catholics and not by separation from the Catholic church; and so Luther has been denounced for leading a schism instead of promoting reforms within the church. Theoretically, the church does not claim that it is perfect in its actual functioning or that there have never been abuses. But in practice, criticism by those who are in a position to exercise any influence is confined to abuses in the distant past

(and very little of that) or to negligible trivialities. The editor of *Commonweal* says: "Every fairly intelligent Catholic layman knows it to be true that the church can be helped and has been helped by honest sincere criticism." But, comments Dr. Barrett, "Criticism of the church is no longer considered either honest or sincere if it is in any sense severe—if it goes beyond a respectfully worded complaint on the subject of acolytes who serve mass with holes in their socks."

At the risk of whatever may happen to a Catholic who undertakes a real criticism of the workings of the church, Dr. Barrett has written a book which is unique, so far as I know, in two particulars: it combines a thoroughness of information gained by twenty years of experience as a Jesuit and a priest, with a critical temper and an absence of animosity; and it brings to bear on the subject the training of a modern psychologist and psychoanalyst. Dr. Barrett is still a Cath-

olic and, I suppose, technically still a priest, but he has secured his demit from the Jesuit order and he is at present practicing psychoanalysis in New York. He makes no attack upon the Catholic theory of the church or of its theology, but directs his criticism against certain practices which, while deeply imbedded in the mores of the church, are by no means essential to its existence but are, in his judgment, hostile to its welfare. The principal topics are Catholic education, the confessional, the reliance upon fear as an instrument of control, the attitude toward sex, canon law marriages, clerical celibacy, the tyranny of the Jesuit order over the church, current superstitions, the scant attention paid to the Bible, the undemocratic control of the church and its relation to government and politics.

Here is matter enough for a book, and upon all of these topics Dr. Barrett brings to bear a wealth of accurately documented details which remove his argument by wide diameters from the frothy fury of professional alarmists. In the section on Catholic education, which is in some respects the most important of the themes treated, he shows how its inevitable and studied result is to produce in the pupils a sense of danger, an inordinate sense of sin, a feeling of exclusiveness toward non-Catholics, and an attitude of uncritical submission to the ecclesiastical authorities. When one is considering the possible effect of the "American spirit" in leavening and liberalizing the Catholic church, one must consider also the effect of Catholic education in illiberalizing those who are subjected to it and in counteracting that spirit of tolerance and that modern-mindedness which we fondly believe to be the characteristics of Americanism.

It is perhaps unnecessary to remind readers of Dr. Barrett's "The Jesuit Enigma," published a year ago. That was a book which cannot be ignored by anyone who wishes an understanding of the workings and the power of the Society of Jesus. This one is equally indispensable to any who want an interpretation of the Catholic mind and an exposition of Catholic practice in America. But it should not be considered as in any sense a polemic against Catholicism. It is an appeal to the Catholic church itself to correct abuses. Next year there will be an ecumenical council in Rome. What message will the American bishop-delegates bear to that council? Will they sign on the dotted line some new formulation of medievalism? Or will that "American spirit in the Catholic church," of which we frequently hear, become articulate through them? "Will America enter Rome resolved to demonstrate that in things religious as well as in things political the New World is needed to save the Old? . . . In the heart of Rome let Catholic America declare war on religious war, and fill the ancient dome of St. Peter's with the cry: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

WINFRED ERNEST GARRISON.

Books in Brief

THE CHURCH IN HISTORY. By Arthur Wilford Nagler. Abingdon, \$3.00.

In writing this single volume story of the church, the author's aim has been to select and to interpret, rather than to condense. Not all the influences which have entered into the making and molding of Christianity and all the currents of thought and action which have flowed through the life of the church can be traced with any completeness in one volume. There must be ruthless elimination or mere enumeration. Professor Nagler's plan of writing the history of the church keeps only the main structural features. In this he is both wise and merciful. And yet he is often so overborne by the wealth of available material that his style approaches that of a syllabus, as in the sections on the medieval church, medieval

types and contributions, the story of the creeds, and divisions and union. The book suffers, perhaps, from the effort to adapt it to the needs both of the student and of the reader. In reconciling the incompatibilities of this double objective, the reader gets the worst of it. But preachers who want to review church history will find the work useful. Professor Nagler's scholarship is sound and his statements are dependable.

FIERY GRAINS. By H. R. L. Sheppard and H. P. Marshall. (Longmans, \$1.50).

There seems to be little to say of a collection of brief extracts of poetry and prose except that it is a collection of brief extracts of poetry and prose. And yet, Dick Sheppard and his collaborator—who seems to have instigated the undertaking by asking some fundamental questions about life and faith—have searched out and put together a unique anthology. I had scarcely realized that so many wise and pregnant sayings had been uttered so felicitously in the whole course of time. Here, without preaching or argument, is an apologetic for gallant and confident living upon high levels. It touches small things as well as great—as life itself does; a section on "losing a dog" is followed by one on "facing the future." There is whimsy and humor in it, as well as wisdom and beauty. It would be a shame to prescribe it to preachers as an aid in sermonizing, but two intelligent people who had any capacity for conversation in them might start some good talk by reading a paragraph almost anywhere at random.

CORRESPONDENCE

Professor Barnes Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not care to enter into any detailed controversy with Professor Wieman regarding his views of sin. I have set forth my opinions in the second chapter of my "Living in the Twentieth Century" and you have given Professor Wieman ample space in your columns for the expression of his ideas. Those interested can scrutinize these two presentations and make their selection according to their inclinations. Secularists, religious or otherwise, will doubtless regard Professor Wieman's article as in reality the best possible case for my position that the conventional conception of sin is out of date, while supernaturalists will view his presentation as a magnificent annihilation of the presumptions of advanced non-theistic modernism. It might be well, however, to remember that both my views and those of Professor Wieman are frail human formulations and individual opinions rather than dicta of cosmic origin and validity.

Professor Wieman raises, however, some issues which I should like to deal with. In the first place, Professor Wieman states that "unfortunately, Professor Barnes has ventured to express himself in a field with which he is not acquainted." Now, it so happens that the history of religious thought is the subject to which I gave most time in both my studies and teaching for the past twenty years. I have devoted ten times as much attention to the history of Christian thought as I have to the diplomatic history of modern Europe and the problem of war guilt, for example. It is significant in regard to such critics of my recently expressed views on religion as Professors Wieman, Niebuhr, W. A. Brown, Luccock and Dr. Sockman that, while they have alleged that I am ignorant of modern religious tendencies, they have never in any case offered any specifications in their blanket indictment. Even more significant is the fact that the really advanced religious thinkers of our age, such as Drs. Dietrich, Dieffenbach, Slaten, Holmes, Randall, Reiland, Robinson, Potter, et al., who have commented upon my recent views, have not once complained about my ignorance of recent Christian thought.

If I were not fair in recognizing contemporary developments these men would be the first to protest and their indignation would possess far more validity than the acerbity of Professor Wieman, et al.

When Professor Wieman says that, in regard to religion, I am not living in the twentieth century, it seems to me that he offers a striking example of the psychological mechanism of "projection"; namely, assigning to others the defects which are conspicuous in ourselves—as when Woodrow Wilson denounced Senator LaFollette as being a "wilful man." Essentially the same views on sin and conduct as those expressed by Professor Wieman are set forth in less sophisticated language by primitive peoples throughout the world. Further, Professor Wieman's views differ in no material way, even as regards formulation, from those set forth by Immanuel Kant in his "Critique of Practical Reason" more than a century ago. While Dr. Wieman may be right and Dr. Dietrich wrong, there is certainly more affinity between the views of sin held by an Australian bushman and by Professor Wieman than there is between Professor Wieman's views of sin and that entertained by Dr. Dietrich. Primitive men everywhere explain that the primary purpose of morals is to please the supernatural powers and only incidentally to serve man in a secular capacity. In other words, while accusing me of being forty years out of date, Professor Wieman refuses to let loose of a conception of morals and sin which was certainly extant forty thousand years ago, if the comparative method in anthropological reconstruction possesses any validity whatever. The phraseology is more impressive and sophisticated but the basic conception remains unchanged.

To pass next to Professor Wieman's interesting distinction between "flopers" and "finders," the emergence of scientific and secular thought was actually brought about primarily by the method of flopping. The modern astronomers "flopped" out of astrology—they did not "grow with" astrological doctrines but abandoned altogether the astrological interests and methods. The modern chemists flopped out of alchemy and Aristotle's views of the four elements. Modern biologists flopped out of the ideas of spontaneous generation, the non-sexuality of plants and the pre-Harvey views of physiology. Modern medicine flopped out of the Hippocratic doctrine of the four humors and the astrological view of the temperaments—and so on. There was no possibility whatever of "growing with" Hippocrates, Galen and Celsus into an Osler or a Crile. Further, we respectfully submit that what Professor Wieman describes as "growing with" earlier doctrines actually means nothing but finding new terminology with which to effect a progressive rationalization of essentially the same old opinions. We do not in any sense ask Professor Wieman to flop out of religion. We shall be quite content to have him flop in more deeply. All that we ask him to do is to flop out of an essentially anthropomorphic and geocentric theism which certainly cannot be harmonized with our modern knowledge of the cosmos, whether we let loose of the God concept altogether or attempt to formulate a new conception of God in the light of modern astrophysical knowledge. This is pre-eminently a case where nothing less than a flop will suffice.

Professor Wieman holds that I am a "finder" in history and a "flopper" in religion. As an actual matter of fact, all I ask Professor Wieman to do is exactly what all reputable historians have done, namely, to reject the primitive view of the direct interference of God in human affairs. Just as Professor Wieman now evaluates and differentiates sin with respect to its relation to God's purpose, so historians once looked upon history as the record of God's ways with man. Not only was this true of Chronicles-Ezra-Nehemiah and the historical works of the early Christian historiographers but it was also true of even such secular historical works as those by Livy, who frankly admitted that he wrote to prove to the Roman youth that the Roman gods had presided over the destiny of Rome. Even George Bancroft, a century ago, held that the American constitution was essentially a divine product. Now, however, when the American Legion produces an American history for the high

schools which proceeds on the assumption of the divine selection and guidance of the American people, even Professor Wieman smiles contemptuously upon so dangerous and arrogant an anachronism. All we ask is that Professor Wieman and the theologians should follow the example of the historians. There is no more reason for believing that God directly considers or determines earthly morals than there is for holding that he wins battles. We laughed derisively at the former kaiser for invoking the "good old German God" to aid him in winning the world war; but thinkers like Professor Wieman accord great respect to the equally archaic exercise of Immanuel Kant in invoking the same "good old German God" to serve as the basis of the morality of liberal Protestantism.

Professor Wieman holds that the great sin is to regard anything on this earth and anything in man's mundane life as the final and ultimate good; I would counter with the opinion that it is the unpardonable sin not to do this very thing. I hold with the brilliant Chicago philosopher, T. V. Smith, that "there is no good but human desires and their satisfaction," and that the moral problem is nothing more or less than to secure ever better and more adequate means of satisfying these desires. Further, even if we were to accept Professor Wieman's view that the basis of morality must be the determination to advance God's will in the cosmos, it would be interesting to have him explain just how, specifically and concretely, we are to proceed to discover this will and to translate it into practical guidance for mankind. In short, the *practical futility* of the supernatural theistic approach to ethics is a sufficient condemnation of this position. Many contend that the desire to please God is the indispensable dynamic basis for right living. To me, however, in the new cosmic perspective, the assumption that we can be pleasing God in any direct and certain fashion seems such an example of human arrogance as to be only an amusing vestige of primitive animism. The knowledge that we may actually be increasing human happiness and well-being here on earth should certainly be a far stronger incentive to truly ethical behavior and it assuredly provides some concrete basis and standards for action.

I am sure that Professor Wieman will accept my observations in the same amiable fashion in which I received his charge that I write in this field under the dual handicap of ignorance and emotional infantilisms. Those who are engaged in controversy must be willing to adopt Cicero's famous slogan: "We who search for hypotheses are prepared both to refute without prejudice and to be refuted without resentment."

Smith College,
Northampton, Mass.

HARRY ELMER BARNES.

[Please allow me to state again what I wrote in the article under discussion, that I admire Professor Barnes immensely and have done so for years. Of the three terms I invented the most laudatory was "finder" and that I applied to Professor Barnes so far as concerned the field in which I thought his reputation and career lay. I thought he would admit he was an amateur in respect to modern religious thinking and hence there would be nothing disrespectful or irritating in saying that in this field he was a "flopper." In the modern world of scholarship everyone must be a flopper outside his field of specialized investigation for he cannot follow the organic development of thought beyond his own province. The historian, however competent, can scarcely be an authority in modern physics or chemistry or religious thinking even though each of these has a history. But if Professor Barnes claims to be an authority in respect to modern religious tendencies then I must apologize for using the term "flopper." I understand he does make this claim. As over against the judgment of Professor William Adams Brown that he is "ignorant of modern religious tendencies" he cites the Rev. Dr. Dietrich and others who "have not once complained about my ignorance."

I must say, however, that he has misunderstood completely my article which he is criticizing. In it I make no reference whatsoever to the supernatural.—HENRY NELSON WIEMAN.]

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bishop Paul Jones Resigns from Reconciliation Leadership

After 10 years of notable service as secretary of the Fellowship of Reconciliation, Bishop Paul Jones has offered his resignation, to take effect Jan. 1, 1930. It is Bishop Jones's conviction that "ten years is long enough for one person to be in the saddle." He feels also that there is danger of the organization "getting into a rut," with the work centering around one personality. "For myself, too," he adds, "I think it is wise to make a change. It has seemed to me from observation of others that it is usually dangerous for a man to continue too long in general propaganda work. He tends to become superficial, dealing more and more in generalizations as he becomes farther removed from the concrete application of the principles he is expressing."

Mr. Rosenwald Gives Quarter-Million For Beirut University

Julius Rosenwald, of Chicago, has pledged \$250,000 toward the endowment fund of the American university in Beirut, Syria, on condition that the total endowment of \$4,500,000 is raised by July of this year. This amount represents the share allocated to that institution in the 15 million dollar fund being raised for the six American colleges in the near east.

A New Leader for Seattle's Church Council

More than 100 Protestant churches are represented in the Seattle council of churches. The president of the council, Rev. Byron H. Wilson, has been named vice-president of DePauw university, and one of the city's youngest ministers, Rev. Marvin O. Sansbury, of First Christian church, has been elected to succeed him as head of the council.

Toronto Downtown Church To Be Enlarged

It was decided at the recent annual meeting of Sherbourne United church, Toronto, one of the city's great downtown churches, that the work there would be continued. The building will be enlarged and remodeled and an endowment fund will be raised which will insure in perpetuity the place of this church in Toronto's life. In all, more than \$360,000 will be raised for this work. Of this amount, \$200,000 has already been pledged by five donors whose names are not yet disclosed.

Prof. Wieman to Speak to Unitarian Laymen

The Unitarian laymen's league, meeting in Boston, May 20, during anniversary week, will have as its theological topic for discussion, "A Workable Idea of God." The chief speaker will be Prof. H. N. Wieman of the divinity school of the University of Chicago.

New Half-Million Dollar Home for Chattanooga Baptists

After more than seven years of planning and a year of building, First Baptist church, Chattanooga, Tenn., under the leadership of its pastor, Rev. J. W. Inzer,

has just dedicated its new home, representing an investment of \$550,000. There are really three buildings in the new plant, the enlarged auditorium building, the administration building and the Sunday

school building, which last accommodates about 2,500 pupils. There were 1,600 persons present at Sunday school on opening day in the new building, with a fire will offering of more than \$6,000. Dr.

British Table Talk

London, April 2.

THE portraits of the king show clearly that he is making headway. His physicians still speak of the danger of overwork; but if his majesty could stand bareheaded in the cold of yesterday, he must be regaining his health rapidly.

Recovery of The King

There is no talk now of a "regency bill" to provide for a lengthy period of convalescence. The prime minister has had a long interview with the king, who will almost certainly be well enough to fill the important part which falls to him after an election. One good thing this painful ordeal has brought to the king; it has shown him how much the nation respects and admires him. Being a reserved man, not given to seeking popular favor, he may not have known this. He will know it now.

Is There a New Oxford Movement?

During last term, in the Church of St. Mary-the-Virgin, Oxford, sermons were preached Sunday by Sunday upon "The Coming Christianity." The vicar, Dr. F. R. Barry, invited preachers as diverse as these to preach from that historic pulpit: Dr. T. Z. Koo, Mr. "Joe" Oldham, and Dr. Selbie. There was a great welcome given to these sermons by Oxford. In an account written for the New Chronicle, Mr. Claude Colman recalls the significance of St. Mary's in history. It is the place where Cranmer was tried, where John Wesley once preached on "They were all filled with the Holy Ghost," and Newman cried to his age "Halt!" The vicar asked in the closing sermon whether there was not a new Oxford movement. Within the last two or three hundred years every religious movement which had altered the face of England had begun in that church. The evangelical movement had lacked a sufficient appreciation both of truth and of beauty. The Oxford movement looked backward instead of forward. The time was ripe for a new Oxford movement. "Speaking with extraordinary frankness, Mr. Barry confessed that the congregation 'terrified' him, not however by its size, for numbers put him at his ease, but by its intensity. 'You look as though you are driven by a great hunger, and God knows whether I or anyone can give you what you want.' The indifference of even a few years ago had utterly vanished. The demands of life itself upon men and women were driving them to look to religion for light and help. People everywhere were feeling the pressure of those demands and the church must have recruits to assist her to meet them. At present the church was like an army without reinforcements and she could not go on

for long like that. 'You must help us to face this mighty task and opportunity.' On that note closed this unique series of addresses and services."

The Passing of Dr. F. B. Meyer

It was my privilege to meet Dr. F. B. Meyer at breakfast from time to time during recent years, and I felt, as all must have felt, the real and deep sanctity of the man. Very calm and tolerant he was to some of us who differed from him. At this breakfast fraternal it is our way to go through a book of scripture, chapter by chapter, and Meyer's experimental knowledge was of priceless value. His mind was ingenious and orderly and admirably adapted for exposition. Long ago he had settled once for all the main lines along which his thought ran; and by natural gifts, disciplined and enriched, he had attained a rare power of taking an audience easily through an argument, irresistible if once his premises were granted. He had cultivated a gentle humor; I remember hearing him counsel preachers not to keep their application to the end, lest their hearers should put up their umbrellas, and let the drippings fall on their neighbors. I like to think of Meyer's practical citizenship; in his enthusiasm for social righteousness he did great work in Lambeth. Once this frail-looking and spiritual man stopped a prize-fight! He would not have claimed to be a scholar or even an orator, or a statesman, but he had powers of no mean order, which were entirely devoted to his Lord, so that into whatever arena he entered, he brought all his resources ready for action. And it should be added that unlike most popular preachers he was able to give time to the minutest details of his church. Once upon a time there came two boys from a village to London; their Sunday school teacher wrote to Dr. Meyer, at that time a preacher sought everywhere, and told him of them. Meyer kept a personal interest in them. This perhaps was one of the secrets of his perseverance; he did not forget the individual soul, and he never lost touch with youth.

And So Forth

Mr. Churchill has a big surplus on the year's working of £18,000,000. This is taken to be an augury of a revival of trade, and certainly with an election at hand it is a stroke of luck for the government. . . . It is recognized that whatever may be the result of the election, the cabinet will not remain as at present; there will be reconstruction in any case. They say that Mr. Winston Churchill wants to change his post.

EDWARD SHILLITO.

...ner is in his 10th year with this great church.

Methodist Minister Reassigned To Church for 28th Year

Rev. Charles O. Judkins was reassigned to Christ church, Glens Falls, N. Y., at the recent sessions of the Troy Methodist conference. This is said to be a record for length of pastorate in the Methodist church.

Minneapolis Pastor Will Travel

Rev. Roy L. Smith, who is just completing ten years of service as minister at Simpson Methodist church, Minneapolis, has been granted a three months' leave of absence. He will travel in Europe and the Holy Land.

Bishop Thirkield Arrives in New York

Bishop and Mrs. W. P. Thirkield arrived in New York April 1 from Naples, Italy. They went to Franklin, O., where the remains of their youngest son, who lost his life in a recent automobile accident, were interred in the Thirkield family lot.

Pastor of Bryan Memorial Church to Retire

Rev. W. R. Wedderspoon, pastor of the Bryan Memorial church, Coconut Grove, Fla., will retire at the coming session of St. Johns River conference.

Archbishop of Canterbury Will Not Visit Jerusalem

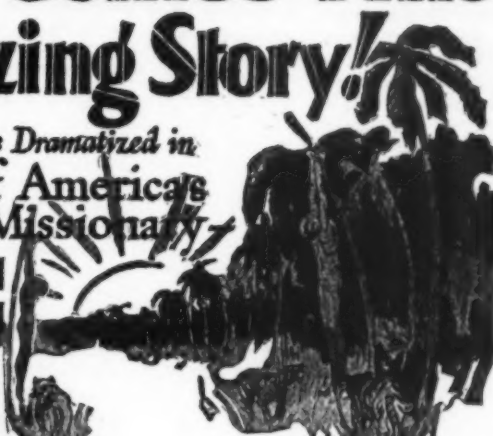
Report from London advises that the archbishop of Canterbury has canceled his proposed visit to Jerusalem. It is stated that when news of the archbishop's visit became known the Greek newspapers hailed it with enthusiasm, but that the Latin patriarch of Jerusalem became alarmed lest Archbishop Lang's visit might disturb the status quo which has been jealously maintained by all Christian denominations sharing rights in the Holy City. These objections were communicated to Vatican city.

Memorial to Bishop Brent Proposed by Friends

The suggestion of Gen. James G. Harbord that the memory of the late Bishop Charles H. Brent be perpetuated in the work of the Moro Educational foundation is being approved by the friends of Bishop Brent. His earliest missionary activities were among the Igorots and other hill peoples of Luzon, but he was one of the first Protestant missionaries to become deeply interested in the Moros of the Sulu archipelago. To raise the necessary funds to make the Moro Educational foundation a permanent endowment is the purpose of the Brent memorial committee. Word comes that Bishop Brent was buried April 12 in Lausanne, according to his wish, as reported by Sir Thomas Barlow, Ambassador Houghton and others, that he be "buried as a soldier where he fell." Services were held in Christ church, Lausanne. Rev. Frederick Beekman, dean of the American Pro-cathedral in Paris, delivered the address at the church, while Mayor Paul Rossett, of Lausanne, and Dr. Adolph Keller, a member of the standing committee of the Faith and Order confer-

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The Life of America's
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**ADONIRAM
JUDSON**



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—Daniel A. Poling.

IN all the annals of the Christian Church in America there is no more dramatic, more moving figure than Adoniram Judson. His work in Burma blazed the trail down which, for a century, the missionaries of our faith have travelled into many lands for the glory of God and the extension of His Kingdom. He was the first American Missionary to set foot in the "accursed land" of Burma. Alone with his beautiful young wife, without funds, with only God's command for guidance and a rock-ribbed Christian faith for support, he dared every danger to plant the Christian Gospel of light in that shadowy land of pagan darkness. "Go back to America!" cried a European official. "They will kill you! They will torture any convert you may make!"

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their ears pierced by the screams of tortured victims, themselves constantly in danger of the same terrible fate—the young Pioneers of Christ still fought on. Loneliness, illness and imprisonment were their lot; and then, the crowning tragedy—the loss of their baby boy, "Oh let me die, let me die!" cried Ann Judson in the transports of her grief.

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ence, delivered brief addresses at the cemetery. The diocese of western New York conducted a memorial service to Bishop Brent April 24.

Physician Says Religion Is Remedy for Nervousness

Dr. Davenport White, nationally famous in the field of medicine, recently made the statement that "if men and women had more religion they would not be flying off at tangents as they are today. Because of the lack of religion, many people in America are spiritually suspended in midair."

Americans Give Half of Catholic Contributions to Missions

Announcement is made that Catholics in the United States contributed \$1,262,168 to the work of the Society for the propagation of the faith in the mission field during 1928, an increase of \$135,360 over the year before. A semi-official note from Vatican city pointed out that the American contribution was virtually one-half of the total gifts to missions of the Catholic church.

Memorial Planned to Studdert Kennedy

The Living Church reports that a movement is being promoted in England looking toward a memorial to the late Studdert Kennedy, preacher and poet. An appeal is issued for contributions, signed by the archbishop of York, Archbishop Davidson, the bishops of London, Lichfield, Liverpool and Worcester, Rev. H. R. L. Sheppard and others. It is hoped to raise about

\$30,000, the income from which would be in part for the use of the family of Mr. Kennedy, who have been left without sufficient funds for living. A tablet would be erected to Mr. Kennedy in Worcester cathedral, and any balance still available would be given for the support of some charity in which Mr. Kennedy was especially interested.

Comity in Lenten Services

For a second year the Protestant churches of Palo Alto, Cal., have demonstrated the practicability of holding union communion services during holy week. Six fellowships joined in the communion. Five denominations of East Orange, N. J., joined in a union communion service March 28.

Cardinal Holds Einstein Ideas Cloak Atheism

Cardinal O'Connell, discussing the theories of Einstein in an address at a communal breakfast, in Boston, recently, declared that "the outcome of this doubt and befogged speculation about time and space is a cloak beneath which lies the ghastly apparition of atheism." He spoke to a gathering of members of the New England Province of Catholic Clubs of America. "I have my own ideas about the so-called theories of Einstein," he said. "It seems nothing short of an attempt at muddying the waters so that without perceiving the drift innocent students are led away into a realm of speculative thought, the sole basis of which, so far as I can see, is to produce a universal doubt about God

and his creation." Cardinal O'Connell is the dean of the Catholic hierarchy in the United States.

Unitarians Discuss Industrialism

Industry in the light of religion was the chief topic of discussion at the annual meeting of the southern Unitarian conference held at First Unitarian church, New Orleans, April 16-18. "Industrialism and Religious Values" was the theme of the address of Rev. J. B. Brogden, of Dallas, Tex.; and at the final session Rev. Lon R. Call of Louisville spoke on "The Liberal Church in an Industrial Age." At a luncheon meeting the question of "Industrial Training in the Schools" was discussed.

Former Lutheran Minister Now Presbyterian Leader in Pittsburgh

Rev. Frank E. Smith, who came from the Lutheran ministry to become associate minister of the First Presbyterian church, Pittsburgh, in 1927, has now been selected to succeed Rev. L. Walter Mason as pastor in that field. Dr. Smith has studied at Harvard and at Union seminary, also in the field of psychology at the University of Pittsburgh and at the graduate school of Columbia.

Dr. G. L. Parker Advocates "Book Sermons"

Rev. Charles L. Goodell recently stated that book sermons are out of place in a pulpit that is true to the gospel. But issue is taken with him by Rev. George Lawrence Parker, of Toledo, O., who

The Divinity School of the University of Chicago

and

The Chicago Theological Seminary

announce courses to be given in the

SUMMER QUARTER 1929

First Term: June 17 to July 24
Second Term: July 25 to August 30

Studies and Training in Cooperative Protestantism

Interdenominational and International Protestantism—Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America.

Cooperation on the Foreign Field—Archibald Gillies Baker, Associate Professor of Missions, The University of Chicago.

RELIGIOUS EDUCATION

Theodore Gerald Soares
William Clayton Bower
Ernest John Chave
Harold J. Sheridan (Ohio Wesleyan)
Walker M. Alderton

PASTORATE

Charles Whitney Gilkey
Charles Thomas Holman
Carl Safford Patton
Robert Cashman
Von Ogden Vogt

CHURCH HISTORY

Shirley Jackson Case
John Thomas McNeill
William Warren Sweet
James Moffatt (Union)
Winfred Ernest Garrison
Wilhelm Pauck

NEW TESTAMENT

Donald Wayne Riddle
Harold Rideout Willoughby
Morton S. Enslin (Crozer)

CHRISTIAN THEOLOGY AND ETHICS

Shailer Mathews
Henry N. Wieman
Daniel Evans (Andover Theological Seminary)
Arthur Erastus Holt
Walter M. Horton (Oberlin)
James Mullenbach
Oscar C. Helming (Carleton)

OLD TESTAMENT

John Merlin Powis Smith
Martin Sprengling
Theodore H. Robinson (University College, Cardiff, Wales)

COMPARATIVE RELIGION AND MISSIONS

Albert Eustace Haydon
Archibald Gillies Baker

PUBLIC SPEAKING

W. H. Geaves (Victoria)

Cooperation in Cities and in Rural Life—Arthur Erastus Holt, Professor of Social Ethics, The Chicago Theological Seminary and The Divinity School, University of Chicago.

Cooperation in the Religious Life in Colleges and Universities—Richard H. Edwards, Executive of National Council of Religion in Higher Education and United Religious Work in Cornell University.

In addition to the above graduate courses there will be a number of public lectures and conferences such as are usually given in Ministers' Institutes. Besides those mentioned above, lectures will be given by:

Ernest G. Guthrie, General Director of the Chicago Congregational Missionary and Extension Society.

Warren H. Wilson, Secretary of the Board of National Missions of the Presbyterian Church of the United States.

Charles H. Sears, Secretary of Baptist Missions, New York City.

Further details are given in the Summer Announcements of the two institutions.
Reservation of rooms should be made as early as possible.

Shailer Mathews

Dean, The Divinity School, The University of Chicago.

Ozora S. Davis

President, The Chicago Theological Seminary.

that "There is no higher duty incumbent on ministers today than that of utilizing the time their people give to them for the purpose of studying and digesting some of the best new books, and then giving the results to their busy people, who often have no time to read for themselves."

Boston Unitarian Church 200th Anniversary

Arlington Street Unitarian church, Boston, Mass., celebrated the 200th anniversary of its founding April 14, 15. Besides the pastor, Dr. Samuel Eliot, others taking part in the celebration services were L. C. Cornish, president of the American Unitarian association, Dr. Francis Peabody and Prof. Willard L. Sperry of Harvard, Rev. Henry K. Sherrill of Trinity church, and the governor of the state, Hon. Frank G. Allen.

Cleveland Y Has New President

David W. Teachout has been elected president of the Cleveland, O., Y to succeed Fred W. Ramsey, the new general secretary of the national Y council.

Theological Seminary Bequeathed Gift by Poet

According to the Living Church, Marjorie Wilkins, poet and critic who died a year ago, bequeathed one-third of her estate to the Berkeley divinity school, New Haven, Conn. Mrs. Wilkins was an associate of Berkeley and during the later years of her life took great interest

in the work of the school. During her attendance at a summer course in divinity at Berkeley, in 1923, it is said Mrs. Wilkins experienced a spiritual awakening which had a profound influence upon her later writings.

Church Union in India Going Forward

Dr. David McConaughy, stewardship secretary of the Presbyterian church, is on a mission to the far east, and reports that in his contacts with the people of India he has found the advance toward church union most marked. The missionaries, with varied backgrounds, "are undertaking a gigantic move toward understanding." The tide is coming in in India, he believes, and thus it will become clear that "Asia is surely leading the way into church union for the western world."

Methodists Dedicate New Home Of Portland Community Center

The Helen Kelly Manley community center, at Portland, Ore., a work promoted for several years by the woman's home missionary society of the Oregon conference, is the name of the new building dedicated April 7. The investment in this new home totals nearly \$100,000. The building is named after a former president of the board of the community center.

Bishop Fisher Completes Tour

Bishop Frederick B. Fisher, of Calcutta, has recently returned from a tour of seven weeks in the cities, villages, uni-

versities, high schools, churches and homes of India. He spoke in English to more than 12,000 representatives of the intelligentsia in selected centers, and preached scores of sermons. He reports: "Encouragement and hope and faith fill my mind and heart. This area is developing strong Indian leaders."

Dr. W. E. Barton Returns To America

Dr. William E. Barton, after a period of service at Nashville, Tenn., where he served as a member of the faculty of Vanderbilt university and as first pastor of the new Collegedale church, made a tour of the Mediterranean and has just returned to this country. After a month as chaplain of the Lake Placid club in the Adirondacks and some services in the colleges, he is to be at his summer home at Foxboro, Mass.

Vanderbilt Rural Church School a Success

During the two weeks of the sessions of the Rural school of religion held at Vanderbilt university, Nashville, the first two weeks of April, 360 ministers were in attendance, representing 22 states and 26 denominations. The Methodist church, south, led the attendance with 138 present. The curriculum included economic courses, as well as religious and social. Dr. O. E. Brown has been dean of the school since 1919.

Dr. Harris E. Kirk, Presbyterian Theological Commencement Speaker April 18 was commencement day at

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HOLIER THAN THOU

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BEDKELEY

CALIFORNIA

Presbyterian theological seminary, Chicago, and Rev. Harris E. Kirk of Baltimore gave the address of the day before the graduating class of 60 members. On that day were laid before the alumni the building plans for the new seminary involving an expenditure of 3 million dollars. Dr. John Timothy Stone completes his first year as president of the seminary with a remarkable record of achievement.

Special Correspondence from Canada

Toronto, April 10.

BORDER incidents and the sinking of a Canadian boat by American coast guards, while irritating, will not imperil cordial relations between two nations. But they emphasize the need of careful handling of delicate situations and restrained speech by all concerned. The decision of the supreme court excludes Canadian citizens born elsewhere than in Canada from the benefits of the treaty which guaranteed to citizens free intercourse across the frontier for the carrying on of business. Native-born Canadians are not affected. But local derangement of family support must be extensive at border points in Ontario owing to the large number of Canadians who have crossed the frontier daily to their work in the United States. No one, however, can construe such a decision as unfriendly in intent or feeling.

The first annoyance over the sinking of the alleged rum runner "I'm Alone" has given place to a more self-reliant confidence that while a mistake has been made, the matter will be amicably adjusted. It is unfortunate that just when Canadian efforts were being put forth to aid the American authorities this act, regarded in Canada as lawless and arbitrary, should intervene. Nevertheless, we are informed that the Canadian government has sanctioned the presence of American preventive officers on docks—so far as they are publicly controlled—whence shipments of liquor originate. If the docks were all public property this might be effective, but even government sanction to the presence of American officers does not give them access to private property. Yet the sanction does provide one more friendly gesture; and the more of these the better, so long as they are genuine and not evasions.

Cool Headed Discussion

Unfortunately this annoying incident happened while a debate was in progress in the Canadian parliament on the prospect of higher tariffs in the United States which would seriously affect Canadian exports. Sir Robert Falconer, president of the University of Toronto, had spoken to the effect that such a policy might strain relations and some ardent members of parliament were clamoring for a government declaration that the proposed heightening of the tariff would be met by retaliatory measures. The prime minister, in what his opponents declare was a masterly speech, deprecated all irritating and provocative suggestions, and pointed out

Presbyterians to Urge "One Ground for Divorce"

A recommendation that only one ground for divorce—violation of the seventh commandment—be recognized by the Presbyterian church in the United States will be made to the 69th general assembly next month, in a report of the denomination's ad interim committee on divorce, which has just been made public. The assembly

that we need cool headed discussion as well as red blooded determination. It insisted on allowing all changes of policy to wait for a year when the situation may be more clear. It must, however, be borne in mind that the present government is regarded as more strongly tinged with sympathy with American ideals than would be an alternative administration. But it remains true that despite all clamor and annoyance a friendly policy is persistently maintained.

Church Architecture And Worship

The Presbyterians who withdrew from entering the United Church of Canada have been building some new churches to accommodate the minority groups of congregations that did enter. And it is gratifying to note that their new buildings are as a rule beautiful and worthy of great tradition. Both in Toronto and elsewhere they have set themselves against the custom of the last generation of building amphitheatres as houses of worship. The semi-circular arrangement of seating has given place to the more dignified arrangement in a central nave, usually flanked with aisles. This return to our architecture of the side arches resting on pillars and supporting a clerestory gives us an almost solid body of worshippers with the side aisles beyond pillared arches. The same trend is also manifest in the new buildings within the United church, thus indicating that the deeper currents of life flow on still both communions as before. The new Metropolitan church which will replace the fire-swept historic church of that name in Toronto will be given up almost entirely to a house of worship, further buildings providing for educational work. Here as elsewhere, the gallery is being eliminated and the worshipping congregation is gathered in the central nave looking to a splendid chancel with the communion table in the center, while the choir and organ, the pulpit and reading desk are all arranged so as not to break into the unity of the whole as focused in the table. A widening use of historic forms of expression and a steady rejection of the less worthy forms of religious music all tend to reveal the transition of Canadian religious life out of the more elementary into a more reflective and artistic spiritual life.

A Bible Reading Church

A striking experiment has been carried through in Old St. Andrews church by Dr. J. R. P. Slater. This scholarly

(Continued on next page)

May 16-23 at Montreat, N. C. William Crowe, of St. Louis, is chairman of the committee.

Large President Pastorate
Dr. Edwin M. Poteat, for 15 years president of Furman university, Atlanta, has resigned, and becomes pastor of Second Baptist church of that city.

Rural Missions Discussed at Hartford Seminary
Under the auspices of the International Association of agricultural missions, a conference on new developments in the field of rural missions was held at Hartford Seminary, Hartford, Conn., last week, April 18-20. In attendance at the conference were a number of missionaries from the present fields of this country, and from Africa, India and China, together with American rural American authorities on rural conditions both at home and abroad. Among the speakers at the conference were Warren H. Wilson, on "World Problems in Rural Life"; Dr. W. E. Wallace on "The Rural Situation in China"; Dr. Thomas J. Jones, director of

the Phelps-Stokes fund, on "The Rural Situation in Africa and the Near East"; Prof. Luther Weigle on "Religious Education in a Rural Parish"; Prof. John H. Reiser of Nanking university; Dr. Ralph E. Diffendorfer and Prof. Charles M. McConnell.

Bishop McConnell Feted by Federal Council

Bishop F. J. McConnell, new president of the Federal council, was the guest of the council at a dinner given April 3 at the Aldine club, New York city. Hon. Charles H. Tuttle, federal district attorney, presided. Three former presidents of the council—Dr. Frank Mason North, Dr. Robert E. Speer and Dr. S. Parkes Cadman—made talks. Bishop McConnell, in his address declared that the great enemy of today is a worldwide paganism.

Rural Life Sunday Set for May 5

Rural Life Sunday will be observed in all parts of the world on May 5. The Home Missions council, representing 28 denominations in the United States and Canada, is promoting the day for the pur-

CANADIAN CORRESPONDENCE
(Continued from preceding page)
asked the cooperation of a class of thoughtful readers in searching the biblical literature for every reference to the spiritual rehabilitation of men. The group exploring readers rapidly grew till over twenty were enlisted in the minute critical work. Certain books were assigned to special groups, each member preparing his report of what was found in the assigned literature. The result has been that in many instances persons have carefully read the whole Bible through during the winter, some of these having gone over the whole more than once. So great has been the interest that Dr. Sclater is planning further research work to his groups for the future. Here is an application of the seminar method to church work; and sometimes as many as three groups are found meeting on the same evening, each member contributing to the reported discoveries of his group. The awakened awakening of interest in serious spiritual studies, based on the unit of the book rather than the sentence, has gone far beyond those actually enlisted in the seminars, and thus a revival of week activities has been achieved quite different from the ordinary activities resorted to as a means of stimulating interest in the church. This, too, is another of the new emphasis on the content of Christian faith which marks the leadership of religious education.

Large numbers of friends will be glad to hear that Dr. W. B. Creighton, editor of the New Outlook, is on his way home to resume work. During his absence the paper has carried on as it best could in the midst of strongly opposing currents of thought and feeling, not all of which are confined within appropriate channels. Considerable irritation has ensued, but the return of the trusted editor following on wise words of restraint from the moderator and his predecessor, may

be calculated to remove the widespread soreness which has been quite needlessly developed over the preparation of the new hymnal. . . . A large number of changes in pastorates are being announced as the specified time for these arrives in the new organization of the United church. Difficult situations which would at one time have become acute are yielding happily to the new system. . . . With the annual meetings of the boards of the church, several changes are also indicated involving in a few cases the retirement of distinguished servants of the church, of which more anon. . . . Dr. R. B. Cochrane of Winnipeg and previously of Toronto, has been unanimously appointed secretary of the board of home missions and though acceptance involves a reduction in salary of nearly \$3000, this splendid devoted minister is expected to meet the call. His father was in charge of the same work a generation ago and the son is assured of the most cordial welcome from every section of the United church.

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Gipsy Smith Speaks

April in Chicago

Gipsy Smith, who recently closed a re-

markable series of evangelistic services in Boston, held services at Olivet Methodist church, Chicago, Rev. W. W. Liston minister, April 7-21.

Dr. Kirsopp Lake at Famous New York Church

Dr. Kirsopp Lake spoke at St. Mark-in-the-Bouwerie, New York city, on Palm Sunday. After an acute analysis of present day intellectual and moral problems he urged that those who would help solve these problems must have knowledge, vision, faith, an inner mystic experience

Rufus Jones Notes Trend to Mysticism

Pasadena, Calif., April 5.

THERE can be no question as to the increasing emphasis upon mysticism in the life and thought of our time. This is especially true in America. The war has had much to do with this revival; also the breakdown, the apparent inadequacy of all materialistic, nationalistic, and mechanistic philosophical systems. A new interest in the mystical state is evidenced in magazine articles, and books interpretative of mysticism, in biographies of great mystics, in the larger emphasis placed upon worship, in the new appreciation of spiritual values, and the clearer recognition on all sides of the part played in life and history by personality. It is not necessary to make great claims in this regard.

When I asked Prof. Rufus Jones, who during the past week has been giving a course of six lectures at the University of Southern California on the "Nature and History of Mysticism," if he would name any signs of a revival of the mystical life today, he at once answered: "Americans have always been more or less mystical, and they are more so now than ever, in spite of the increasing use of the machine. Take as examples Jonathan Edwards, Emerson, Walt Whitman, Abraham Lincoln, Professor James, and Eliot and Hocking of Harvard. Then there is the new attitude on the part of physicists like Eddington, as revealed in his recent Gifford lectures, and your own Millikan. The same trend is indicated in our philanthropy and our ecclesiastical activities."

A Practical Mystic

Prof. Jones has made his own mystical positions clear in many lectures, articles, and volumes, and especially in his latest book, "The Trail of Life in College," and may be characterized as a practical, modern mystic of a very sane type. Like the great Meister Eckhart, he is not only a thinker, teacher, philosopher and popular preacher, but an administrator of wide experience. He has given many years to the management of academic affairs and to the leadership of philanthropic movements, many of them like the war-time activities of the American Quakers.

Dr. Jones never loses sight of the world given to the senses, and is always interested in the affairs of the average man and woman. His kindly humor, practical sense, democratic sympathies, power of judgment, spiritual insight, and religious fervor gave him at once the hearts of southern California Christians of all persuasions. His present lectures, which, it

is understood, will be brought out later in book form, emphasize the work of Plotinus, Eckhart, Luther, Browning, and the more recent, if less conspicuous mystics.

One longs to quote freely from the lectures, for they lend themselves easily to such use; but space forbids.

Dean Fisher, of the school of religion at the university, in introducing Prof. Jones at the initial lecture, stated that the New Era foundation seeks by its choice of both subjects and lectures to express the attitude of the school towards the living issues of the day. Among the lectures immediately preceding Prof. Jones on the foundation were Bishop Francis J. McConnell and Prof. Wildon Carr.

Prof. Jones informed his hearers in the start of his lectures, that there is a complete Baedeker for the land of mysticism, but that he would try to indicate some of the outstanding landmarks and introduce to his hearers some of the most interesting interpreters and guides. He did not fail in either of these undertakings.

Modern Mystics Linked with Past

Possibly the most helpful feature, from the popular point of view, of his treatment of the subject, was his linking up of the modern mystics, many of lesser note with the great masters, and his persistent relating of his subject to the interests of his audience. It is not likely that many of his hearers will go in for a study of Plotinus or Meister Eckhart, but they will feel that they have been better oriented by the interpretation of the work of the great master, and by the many insights they have received into the derivation of much of Emerson, Tennyson, Browning, and other leaders of modern spiritual thought. A movement that has gathered to itself such popular leaders as William James, President Eliot, Alice Freeman Palmer, Clifton-Brock, Mary Austin, Bliss Carnes, Margaret Prescott Montague, and Minnie Underhill—not to mention others—must make its appeal to the average man and woman.

Prof. Jones in this course of lectures made it very clear that even though mysticism may have run off into varying mental abnormalities and psychological eccentricities, by and large it has vastly enhanced the spiritual vitality of mankind and has charged the hearts of men with a new spiritual energy.

JAMES ALLEN GRISSINGER

services fellowship. If the church had these qualities, Dr. Lake said, the spirit of Jesus would operate through her as a body; "without them, she can be only the tomb of his deified memory."

Special Correspondence from Kansas City

Kansas City, April 13.

MISSOURI, like Tennessee, prefers poetry to scientific facts; or, as a St. Louis newspaper cartoonist put it more bluntly, "Missouri still believes in the work." And so the professor of psychology, a professor of sociology, and a student instructor in psychology in the state university are out of jobs, on account of a questionnaire sent by the student instructor to a thousand students, both men and women, to obtain honest, unsigned answers concerning their attitudes toward sexual relationships before and after marriage, toward marriage and divorce. The material was to have been used for a thesis in the sociology department. The questions were prepared with the advice and consent of Dr. Max Meyer, head of the psychology department for 29 years, the father of five children, and Dr. Harmon D. DeGraff, one of three professors of sociology, bachelor, probably the most popular teacher on the campus because of his devoted personal service to students outside the classroom.

Public Opinion

Public opinion hereabouts has been volcanizing for months from one peak of moral indignation to another, and getting nowhere. First we were titillated by a modern Carrie A. Nation, a coffee-shop proprietor, who demolished a "soft-drink" vendor with an ax. The district and local prohibition officers and the police became duly exercised in passing the buck, promised a cleanup. The mountain of prohibition enforcement groaned and brought forth a mouse—in the form of an indictment of the bootlegger whose weakness had been smashed. Then we got excited over our high schools, when some students were found guilty of several robberies and gave an explanation that they needed more money than their parents were allowing in order to keep up with the social requirements of high school life. Again the papers were filled with affirmations and denials, by parents, preachers, and schoolmen. Pupils of moderate means were snubbed by wealthy classmates. They were not. It cost too much money to be popular in high school. It did not. School principals cited cases of boys and girls who worked to earn the little spending money they needed and who were leaders in school activities. Parents retorted with tales of discrimination, heartbreak, and withdrawal from school.

Professors

Discharged Sensational headlines in a Columbia newspaper, the town where the university is located, accompanied by an inflammatory editorial demanding the discharge of anyone connected with the questionnaire,

Rev. Olin M. Jones to Preach In England Next Autumn

Rev. Olin M. Jones, former pastor of Fourth Presbyterian church, Philadelphia, now minister at Glen Avon Presbyterian

started the hullabaloo. The state legislature was in session, and the appropriations for the university had not been voted. President Stratton D. Brooks, much more interested in political fences than in academic freedom, assumed an air of pious shock. Local babbitts got excited, for the time being, over monogamous marriage and the imagined collapse of student morality. Liberals vainly bombarded the curators with letters, with petitions signed by voters at public meetings. Dr. De Graff, speaking at the Linwood forum in Kansas City, to an audience of 2,000 persons—and hundreds were turned away—described the views he presented to his class on "The Family," out of which the questionnaire came, and was enthusiastically applauded. But the fagots had been too well lighted, and another martyrdom of academic freedom was accomplished. The reaction of academic men was registered when the annual meeting of the Southern Psychological and Philosophical association, within a few days of its opening, was changed from Columbia to Lexington, Ky., and Dr. Meyer, one of the noted men in his field, was elected president. The only encouragement to liberals in the event is to be found in the extraordinary expressions of student loyalty to the discharged professors, in the calmness and level-headedness of the students, almost without exception, at the vortex of a storm of disturbed conventionality.

Divorce Increase Startles City

Finally, we became exercised over the divorce situation, following a feature story in the Kansas City Star one Sunday which showed that Reno has nothing on us as a divorce mill—a mill grinding out the debris of one broken home for every two marriages made, grinding in its careless machinery the lives of more than 1,000 little children last year. Again there was deluge of conflicting opinions from preachers, judges, divorcees, club leaders, and a former United States senator just back at work in his law office. Make marriage more difficult, get rid of the notorious marriage mills across the state line in Kansas. Make divorce more difficult. Make both easier. Alimony is the root of the trouble, said some divorced men, anonymously. Lax laws, said the judges. The old Jerusalem gospel is needed, said fundamentalist ministers, greatly in the majority. A crowded auditorium blushed, snickered, got angry, praised a liberal minister who asserted sex incompatibility, ignorance of the art of love, and the curse of the Comstock law was at the bottom of the matter. There was pretty general agreement that establishment of courts of domestic relations and the investigation of all cases of divorce-seekers by proctors, would help.

JOSEPH MYERS.

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church, Duluth, Minn., will supply the pulpit of Dr. Herbert A. Gray, who will

visit Canada and the United States in the autumn, at Crouch Hill Presbyterian

Study Trends in Negro Employment

Louisville, April 12.

IF ANY white person is discouraged over the progress of better relations between Negroes and whites in the United States on account of the complacent indifference of most whites to the injustices Negroes still endure, he should attend an annual meeting of the National Urban league, such as has just ended here, and his hope would revive. At such a meeting he would find Negroes tackling their manifold problems with scientific objectivity and high courage. Although the national board of the league and the boards of all the forty-two branches in cities from coast to coast are interracial, the Urban league is the only organization for work among Negroes in which from its

beginnings eighteen years ago the employment personnel has been exclusively Negro.

Colored Workers Shifting

As an organization for the promotion of programs of social and economic improvement of the conditions under which Negroes live in cities based always on scientific research, the league this year turned its attention to the present trends in the employment of Negro labor. Considering first the present trends in American industry as a whole, the conference analyzed, with the help of the national research department of the league and the vivid reports of branch secretaries, the effect of these trends on Negro employment, the effectiveness of vocational education, employment deadlines, the prospects of an industrialized south, conditions of domestic, agricultural, and professional service, and the outlook for Negro-owned business.

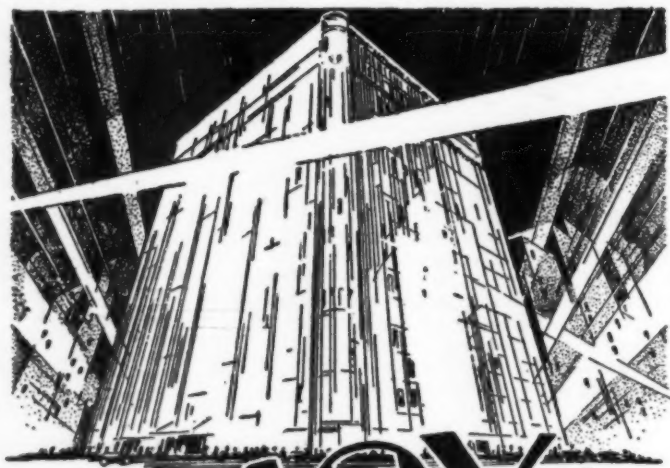
Discussion leaders were unsparing in pointing out the shortcomings of Negroes as part of their trouble in getting and holding jobs, and were just as vigorous in their protest against the dead-end created by white prejudice and misinformation concerning Negro abilities. It appeared that vocational schools for Negroes have great difficulty in getting students to take up hand-work vocations, the preference being for professional service. The rush of Negroes from rural occupations to the cities, there to supply the market for unorganized strike breakers and thus to force down the living standards of all workers, was recognized perhaps the most serious aspect of the present industrial situation; and yet entering an industry as strike breakers often the only way Negroes have of getting a chance at employment.

The gradual disappearance of Negroes from several types of employment previously regarded as belonging to Negroes, such as waiters in hotels, was noted but not deplored. T. Arnold Hill, national industrial secretary of the league, interpreted the trend toward more diversified employment as hopeful.

Letter from President Hoover

Eugene Kinckle Jones, executive secretary; Ira Reid, director of research; Jesse O. Thomas, southern field secretary; M. Hill, industrial director, and Elmer Carter, editor of Opportunity, the official magazine of the movement, constitute the national staff of the organization. The recent conference will consolidate the reputation of the league as the chief agency among Negroes for extending employment opportunities of the race, its cool self-analysis of the industrial situation bears fruit in more intensive programs of service in the local leagues. President Hoover honored the conference with a personal letter to Dr. Jones, in which he stressed the value of economic independence as the soil in which respect takes root.

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No Extra-Constitutional Vote Planned by Presbyterians

An editorial reference in The Christian Century of March 21 to plans looking toward amendment of the constitution of the northern Presbyterian church in regard to the status of women contained a misleading reference to a proposed referendum among local congregations. The plans of the general council for the future carrying forward of this whole project have not yet been completed. But such a referendum among congregations would be held—as has been proposed by influential church leaders—it will have no constitutional bearing on the outcome. A majority vote of presbyteries is the only thing that counts in adopting overtures which seek to change the Presbyterian constitution.

Dr. J. C. Massee Enters Evangelistic Field

Rev. J. C. Massee, for seven years minister at Tremont Temple (Baptist), Boston, resigned April 7. He announced that he would enter the field of evangelism. During the years of his ministry in Boston, Dr. Massee has received 2,489 members into the church.

Prizes for Peace

Poetry: A Magazine of Verse, of Chicago, offers a prize of \$250 for the best poem on the subject of peace. Details of the competition may be secured by addressing the magazine at 232 E. Erie St.

100th Birthday of Albany, N. Y., Church

Fourth Presbyterian church, Albany, N.

Y., Rev. J. Frederick Fitcher, jr., minister, recently celebrated its 100th birthday with special programs of a week.

Unitarians Complete Meadville Fund

The Meadville building fund, promoted by the Unitarians for the development of Meadville theological seminary, Chicago, has been completed. About \$260,000 has been raised since last October, when solicitation was begun.

Rev. H. R. Rose Closes Work at Newark

Rev. Henry R. Rose preached his last sermon as pastor at the Universalist church, Newark, N. J., on Easter Sunday, and was succeeded by Rev. L. H. Garner, who has served as associate pastor. Dr. Rose's resignation was made necessary by ill health. He has ministered to the Newark church for 31 years.

St. Louis Leader to Succeed Dr. J. H. Hopkins in Chicago Field

Rev. Edward S. White, of the Church of the Holy Communion, St. Louis, has been elected to succeed Rev. John Henry Hopkins at the Church of the Redeemer, Chicago, who is retiring July 1.

Ministers Investigate DeKing Murder Case

Nation-wide notice has been given the DeKing case, at Aurora, Ill. Through efforts to resist the uniformed officers of the law, in serving a search warrant, one of the members of the DeKing family, the wife and mother, was killed and one of the enforcement officers was shot. This tragedy has been capitalized as wet propaganda with the evident purpose of prejudicing the public mind against all enforcement legislation. With these consid-

U. S. Churches Gain Million Members in 1928

THE Christian Herald's annual census of the churches in the United States, prepared by Dr. H. K. Carroll, is just appearing, and this year's report indicates that during 1928 the net gain of the churches was 1,115,000 communicants. There were also encouraging increases in the number of new ministers and churches, where more than once during the past ten years there have been decreases. Last year there was shown a gain by all the churches of something more than 573,000 members. Here is the list of groups of churches of the same name and family, with number of communicants and gains:

Groups	Communicants	Gains
Catholic, Roman, etc. (3 bodies)	17,214,844	360,153
Methodist (16 bodies)	9,164,720	45,144
Baptist (14 bodies)	9,088,449	375,842
Lutheran (19 bodies)	2,714,685	58,527
Presbyterian (9 bodies)	2,639,347	42,211
Disciples of Christ (2 bodies)	1,972,406	173,093
Catholic, Oriental (10 bodies)	765,925	500
Latter-day Saints (2 bodies)	670,701	25,543
Reformed (3 bodies)	564,003	10,362
United Brethren (2 bodies)	419,816	5,998
Brethren (Dunkards) (4 bodies)	165,111	3,077
Adventists (5 bodies)	154,690	2,828
Friends (4 bodies)	112,551	4,104
Quakers (13 bodies)	99,982	2,438

And here is a list of some of the larger single denominations, with evidences of their progress during the past year:

Denominations	Communicants	Gains
Roman Catholic	17,095,844	360,153
Methodist Episcopal	4,614,097	22,093
Southern Baptist	3,823,660	58,559
National Baptist (Col.)	3,515,542	262,173
Methodist, South	2,580,885	12,923
Presbyterian, U. S. A.	1,918,974	33,247
Disciples of Christ	1,538,692	57,316
Northern Baptist	1,419,883	27,063
Protestant Episcopal	1,215,383	24,445
Congregationalist	928,558	13,860
United Lutheran	914,395	23,742
African Methodist	781,692	*
Missouri Lutheran Synod	656,432	11,087
Latter-Day Saints (Utah)	586,635	19,316
African Meth. Epis. Zion	500,000	*
Presbyterian in U. S. (South)	444,657	5,036
Churches of Christ	433,714	115,777
United Brethren in Christ	402,192	5,246
Reformed in U. S.	356,093	4,167

* No report.

This high conquest, says the Christian Herald, "comes out of a period of mixed hope and fear. Just after the world war, churches were uncomfortably near the edge of actual defeat. A few years ago a few of the most hopeful ones reported net losses. Unusual losses assailed them, losses by excessive pruning, by wandering sheep, by unresponsive members. The call came loud and clear to go after the deserters and bring them back, to rouse the people to evangelistic appeals. Last year the churches were encouraged by a clear gain of more than 573,000. Now this increase has been nearly doubled. It is a clear cause for rejoicing."

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Harry Emerson Fosdick:

"To those of us who are profoundly interested in religion as an intimate personal experience, it is most encouraging to have a philosophic mind like Professor Wieman come into the field with a treatise so searching and so practical. I warmly commend the book to those who wish guidance in trying to think through the technique of an effective religious life."

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Federal Council Bulletin

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Religious Experience and Scientific Method

American Journal of Sociology

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erations in mind, the ministers of Kane county, through their various associations in Aurora, Elgin and other cities, have appointed representatives to investigate the situation. In the report of these ministers, it is found that George D. Carbury, state's attorney elected last autumn, has led in a vigorous enforcement campaign, with the hearty support of the people of the county and to the dismay of the bootleggers and their friends. Within four months, it is stated, the assessed fines approximate \$54,000, besides jail sentences imposed. The resolutions prepared by the ministers' committee, headed by W. M. Briggs, chairman, and Paul H. Clark, secretary, close with this statement: "In view of the fact that DeKing had a court record as

a bootlegger and has served time, that he resisted the efforts of the officers of the law to serve the search warrant and threatened the lives of the officers, and charging a gun as a warning and that Roy Smith, the officer who is said to have shot Mrs. DeKing acted because he believed his life was threatened and that the newspapers have not published all the facts and that some have wilfully distorted the facts, we therefore appeal to the general public to wait until the facts are disclosed at the trial, before passing judgment."

The Alberta School of Religion Grows

Last year's session of the Alberta school of religion, held at St. Stephen's college, Edmonton, in August, with Prof. James Moffatt as chief lecturer, was the most successful to date. At this year's meeting to be held at St. Stephen college, Rev. Lynn Harold Hough, of Montreal, and Rev. Richard Roberts of Toronto, will be on the program.

BOOKS RECEIVED

Mid-Channel, an American Chronicle, by Ludwig Lewisohn. Harpers, \$3.50.
From Confucius to Menckens, the trend of the world's best thought as expressed by famous writers of all time, edited by F. H. Pritchard. Harpers, \$5.00.
Vision and Authority, revised edition, by John Oman. Harpers, \$3.00.
Labels and Libels, by W. R. Inge. Harpers, \$2.50.
Pulpit Dramas, a series of Dramatizations for Church or Parish House Use, by Phillips Endicott Osgood. Harpers, \$1.75.
Beyond Agnosticism, a Book for Tired Mechanisms, by Bernard Iddings Bell. Harpers, \$2.00.
Borden Parker Bowne, his Life and his Philosophy, by Francis John McConnell. Abingdon, \$3.00.
A History of Latin America, revised and enlarged edition, by William Warren Sweet. Abingdon, \$3.00.
Old Civilizations of the New World, by A. E. H. Verrill. Bobbs, Merrill, \$5.00.
The Lineage of Lincoln, by William E. Barton. Bobbs, Merrill, \$7.50.
New Tabernacle Sermons, by T. DeWitt Talmage. Doubleday, Doran, \$1.00.
Bible Types of Modern Men, first series, by W. Mackintosh Mackay. Doubleday, Doran, \$1.00.
The Death of the Gods, by Dmitri Merejkowski. Modern Library, \$9.95.
Cyrano de Bergerac, by Edmond Rostand, translated by Brian Hooker. Modern Library, \$3.00.
The Sex Life of Youth, by Grace Loucks Elliot and Harry Bone. Association Press.
The Surgical Operation on President Cleveland in 1893, together with Six Additional Papers of Reminiscences, by William W. Keen, M. D. Lippincott.
Christian and Jew, a Symposium for Better Understanding, edited by Isaac Landman. Horner Liveright, \$3.00.
Recent Religious Psychology, by A. Rudolph Ure. Scribners, \$3.50.
The Abingdon Bible Commentary, edited by Frederick Carl Eiselen, Edwin Lewis and David G. Downey. Abingdon, \$5.00.
Youthful Old Age: How to Keep Young, by Walter M. Gallichan. Macmillan, \$2.50.
Labor and Internationalism, by Lewis L. Lorwin. Macmillan, \$3.00.
Keeping the Faith, by Claude E. Hill. Bethany Press, \$2.00.
A Short History of the Disciples of Christ, by Walter Wilson Jennings. Bethany Press.
The Cambridge Shorter Bible, arranged by A. Nairne, T. R. Glover and Sir A. Quiller-Couch. Macmillan, \$3.00.
Imperishable Dreams, by Lynn Harold Hough. Abingdon, \$1.75.
Youth Looks at World Peace, by Joseph B. Matthews. American Committee, World Youth Congress, 104 E. 9th St., New York, \$1.00.
Labor and Automobiles, by Robert W. Dunn. International Publishers, \$2.00.
Labor and Silk, by Grace Hutchins. International Publishers, \$2.00.
The Isthmian Highway, a Review of the Problems of the Caribbean, by Hugh Gordon Miller. Macmillan, \$4.50.

Four USEFUL Books for MINISTERS

The Parables of Our Savior: W. M. Taylor

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THE NEW TEMPLE

By JOHANN BOJER

Bojer's "The Great Hunger," published a few years ago, treating as it did the problem of the search for God, gave him a great audience in America. This latest book, with its theme the quest of youth for a new God, will be widely used by ministers who preach "book sermons," and by other thousands. (\$2.50)

WE BELIEVE IN IMMORTALITY

By SYDNEY STRONG, Editor

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By HARRY F. WARD

A brave book in that it attacks the weakness of the church in its handling of the deplorable economic conditions of modern life. (\$2.50)

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By A. S. EDDINGTON

Says the Outlook: "Everyone who would bring his scientific ideas up to date, should read this book." Now in its fifth large printing. (\$3.50)

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By W. E. GARRISON

Reviewers are rejoicing in this volume as affording a positive—and satisfying—interpretation of religion in a time when negatives have become the vogue. (\$2.00)

WHILE PETER SLEEPS

By E. BOYD BARRETT

A new book which Dr. W. E. Garrison welcomes as a good supplementary volume to his own book on Catholicism. Discusses with amazing frankness the need of reformation in the Catholic church. That church, the author holds, must yield its archaic tenets in the face of modern thought, if she is to fulfil her destiny. (\$3.00)

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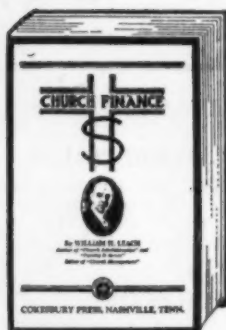
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By William H. Leach. \$2.25

"The Editor of *Church Management* has written a book full of practical suggestiveness for ministers and officers who are charged with responsibility for the financial administration of the local church. While dealing with money matters, the author never treats them as if in any way separated from the spiritual purpose for which the church exists. On the contrary, he holds that spiritual vitality and a strong emphasis on stewardship are bound to go hand in hand.

"The volume is chiefly concerned with concrete methods through which the Christian ideal of stewardship can find most efficient expression. Plans for the teaching of stewardship, for the every-member canvass, for publicity, for raising funds for benevolences and new buildings, for proper accounting are all presented, the suggestions in each case being based on the experience of churches that have successfully followed them."

—From Religious Book Club Bulletin

A March Religious Book Club Selection

CHRISTIANITY and SUCCESS

By Edwin Holt Hughes. \$1.50

"Bishop Hughes, in the Cole Lectures at Vanderbilt University for 1928, takes the American passion for success and brings it both to the test and to the purification of our Christian faith. Interpreting success in terms of service rather than of selfish advantage, he does so with a note of reality, not merely in the superficial fashion of the advertisers. Convinced that the Christian Gospel has to do with the individual not only in his loneliness but in all his social and commercial relations, he explores what this means for men who desire success today.

"To find a book on 'success' dealing with the Cross is itself enough to make it significant. This is the climax of Bishop Hughes' thought. The Cross becomes not merely a symbol of passive devotion but of creative achievement. Altogether the book represents a happy blending of practical common sense and of Christian idealism, not at all under-valuing 'personal success,' yet setting up new standards by which to measure it."

—From Religious Book Club Bulletin

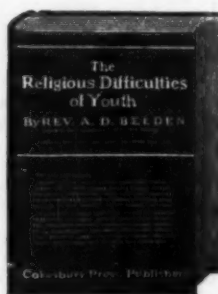
An April Religious Book Club Selection

The RELIGIOUS DIFFICULTIES of YOUTH

By Albert D. Belden. \$1.50

An English minister who has been more than ordinarily successful in holding young people in the church undertakes in this volume to interpret the essential points of Christian faith in a way which will make them seem still vital and necessary to the modern generation.

The volume does not pretend to give any new analysis of the problems young people are facing, but rather takes up the perennial problems of religious belief and tries to recommend it to groups that are unwilling to take things on authority. Questions about the supremacy of Jesus and the value of the Church, the problem of sin, the meaning of the doctrines of the Trinity, of the atonement and of the future life are discussed in popular form, together with a chapter on "Religion and Sex." The second section of the book is a series of inspirational addresses calculated to foster an appreciation of moral and spiritual realities.—*Religious Book Club Bulletin.*



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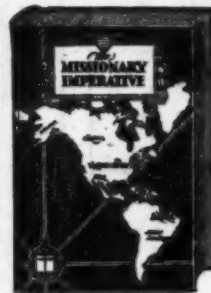
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Rev. Samuel Blair, Editor

Published April Tenth THE COSMIC RAY IN LITERATURE

By Lewis T. Guild, \$2.00

Brilliant moral studies in literary masterpieces. So continuously has this author lived with the great writers of the past his mind has become illumined with their light. "Some of his character sketches read almost like Carlyle's Heroes and Hero Worship."



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